

THE TIMELESS AWARENESS

An Art of Thought-Free Living

The background of the entire cover is a photograph of a mountain range at sunset or sunrise. The sun is a bright, glowing orb in the center of the upper half, casting a warm, golden light across the sky and the silhouetted peaks of the mountains below. The mountains are layered, with some peaks more prominent than others, creating a sense of depth. The overall color palette is dominated by warm, golden-yellow and brown tones.

DR. P. V. RAO

THE TIMELESS AWARENESS

The Art of Thought-Free Living

A state of pure perception — beyond
thought, beyond time.

Where fear dissolves, love flowers, and
compassionate intelligence awakens.

This is the gateway to the immeasurable.

First Publication — 2025

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It belongs to no one — and speaks to all.

Categories: Self-help • Religion

Preface

Ladies and gentlemen, I invite you to listen—not merely with your ears, but with quiet attention—to this insight into *Timeless Awareness*... a sacred, non-dual existence that is wholly beyond thought. It is a state untouched by the dualities of self and other, of becoming and being.

If we can truly understand this dimension—not intellectually, not through belief or agreement, but with clarity and silence—then we may begin to understand the nature of our daily existence: the monotony of routine, the weight of sorrow, the restless anxieties, the aching loneliness, and the many forms of fear.

This book was not written with the intent to teach, persuade, or guide. It emerged from a deep observation of the structure and nature of life—both as a surgeon who has worked with the human body, and as a human being who has silently observed the working of thought and its place in human existence. The world we live in is marked by extraordinary advancements and yet, paradoxically, by increasing psychological disorder, inner conflict, and fragmentation in human relationships.

The Timeless Awareness is born of a question that has long lived within me: **Can there be a transformation in human awareness that is not the result of time, belief, or will—but a spontaneous flowering from deep understanding?** This inquiry led me beyond the boundaries of organized religion, ideology, and even the structures of thought itself. What I discovered was not a philosophy, but a profound silence—a dimension of being untouched by fear, ambition, or identity.

This book is dedicated to that timeless dimension. It is offered not as authority, but as a mirror—so that each reader may look within and perhaps discover the freedom that comes from seeing things as they are. If it resonates, let it spread—quietly, without noise—into the lives of your children, your friends, your grandchildren, and into the wider world. Not for my sake, but for the possibility that we may live differently: with compassion, intelligence, and peace.

In this book, the same essential truth is deliberately expressed in various ways, repeated not out of redundancy, but as a means to decondition the human mind—each time appearing fresh and new.

The one essential book for discovering peace in oneself and fostering peace in the world.

DR. P.V. Rao
Consultant Surgeon

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Introduction

What is actually taking place in the world today? Chaos, disorder, and violence have become almost habitual. There is brutality in its most extreme forms—riots, senseless killings, wars that erupt from deep-rooted fear and division. Our lives, both inwardly and outwardly, are marked by confusion, contradiction, and increasing hardship.

The so-called morality of modern society is, in truth, no morality at all. It is a collective neurosis, a disorder enshrined in tradition. Society rewards greed, ambition, competition, comparison, and the ruthless pursuit of material success. In glorifying these traits, society is fostering the very immorality it claims to condemn.

Education, in its current form, is equally devoid of depth and intelligence. To merely condition the child with information, to drill him into passing examinations, is perhaps one of the most unintelligent activities of our time. Without self-knowledge—free from distortion—education becomes mechanical, devoid of meaning. True education must inquire into the deeper matters of life; it must awaken intelligence, not just sharpen intellect.

Throughout history, more blood has been shed in the name of God—in the defence of temples, churches, and mosques—than in all the wars waged for territory or power. The gods enshrined within these sacred spaces have not resolved humanity's fundamental problems; instead, they have often exacerbated them. These Gods are not born of truth, but of thought—creations of the human mind shaped by fear, hope, tradition, and the desire for security. As such, they are illusions—divisive projections that fragment humanity and separate one group from another, causing bloodshed. **Thought has killed the True God.**

Unless there is a radical inward revolution—not mere rejection of organized religions, but a complete dissolution of the 'self,' the psychological structure of separation—we will continue on this path of destruction. One must die to the entire content of the psychological self—to the 'I' in all its forms, not merely fragments of it. This death is not a morbid event, but the ending of identification, of attachment to thought, memory, and image. Only then can genuine relationship, a global relationship, be established. Be aware of the tragedy of the world, the terrifying events that may happen should some crazy person presses a button.

We seek reform, patchwork solutions that only perpetuate the need for further reform. Society, however, is collapsing; the structure is crumbling, the fire is consuming it. We are watching the disintegration—wars, hatred, division, deceit, the worship of images and false gods. **One must leave the burning building and step onto new ground. That new foundation must be built upon thought-free awareness—a dimension of being in which love and compassionate intelligence are naturally present. In such timeless awareness lies absolute security—not the illusory security that thought promises, but the unshakable clarity of timeless being.**

What, then, can the individual do in the face of such overwhelming confusion? Nothing. One cannot prevent war, eradicate hunger, or put an end to religious and nationalistic divisions through personal will alone. To ask what one *can do* is already to frame the question wrongly. The individual's responsibility is not first to society, but to himself. And in taking full responsibility for his own confusion, his own contradictions, fears, and violence, he becomes an agent of extraordinary transformation. This is what we so often fail to see. Realizing the limits of one's outward action, we fall into inaction altogether—a subtle escape from the inward responsibility of real change. But transformation must begin within. It is only in bringing order to oneself that society may

reflect that order. Social change is secondary—it will come naturally, inevitably, when the individual changes at the root.

We rarely question the society into which we are born. Conditioned by it, shaped by its traditions, we come to accept it as inevitable. We adjust to it, conform to its demands, and seek success within its structure—never truly perceiving that this very society, rooted in self-aggrandizement and ceaseless comparison, may in fact be the enemy of humanity. It is the enemy of freedom, of goodness, of the flowering of intelligence. It is a profoundly unintelligent society—one that glorifies mediocrity under the guise of order.

In contrast to this lies what may be called true religion—not the organized belief systems, rituals, or sacred texts. A truly religious mind does not belong to any temple, mosque, or church; it does not depend on scripture, or ideology. True religion is not belief, but the ending of the self. It is the dissolution of ambition, envy, greed, fear, and duality. It is the emptying of the mind of all that divides, so that it lives fully, wholly, in the present moment—a mind that is constantly anew, afresh, and unburdened by accumulation. Such a mind moves not from memory, but in the freedom of now—in the ecstasy of nothingness.

We fill our minds with grand blueprints for reforming the world, constructing systems and revolutions, yet we neglect the only thing that can truly bring change: *love*. Not the fragmentary sentiment we mistake for love, but love in its vastness—an abundance that arises without effort, without motive. Unless love awakens in the heart in full measure, not in trickles, the world is destined for further destruction. A human being without love is not truly alive; he is inwardly dead, no matter how much he achieves, no matter what causes he serves.

And if there is no *love*, then do what you will—worship all the gods of the world, engage in political reform,

write poems, serve the poor—it will all be empty, mechanical, a repetition of confusion. Without love, our problems multiply endlessly; without compassion and the intelligence that comes with it, there can be no justice, no peace, no beauty.

There exists a sacred dimension—beyond all constructions of thought, beyond the two fields into which the human mind habitually divides itself. Let us call the first *Area A*—the domain of conflict, violence, and war. The second, *Area B*—the field of goodness, of virtue, of efforts toward social and moral betterment. Both of these are the products of thought, and therefore limited, temporal, material. Being born of thought, they remain within the field of the known, within the conditioned structure of the mind. Throughout history, human beings have moved between these two fields. The sensitive, intelligent mind sees that neither offers true freedom. It does not reject them out of disdain or dissatisfaction, but through profound understanding. One says: *I have walked through both these areas—I know their patterns, their sorrows, their joys, their hopes and frustrations. I know their pleasures, their affections, their illusions—and yet, I see that they are not enough.* It is not that one is seeking gratification elsewhere—such search itself is another form of pursuit, another movement of thought. But rather, there is a deep realization that both these fields are small affairs, bound within time. Even the field of goodness—though essential in human relationship—cannot open the heart to the vastness of truth. It remains within the framework of the brain conditioned through millennia of survival, still tethered to fear and division.

Beyond these two thought-made territories lies the most sacred dimension: timeless awareness. In this awareness, there is no root, no centre, no “self.” And because there is no centre, there is openness—an openness vast

enough to hold the whole of the heavens. This timeless awareness is not a speculative ideal; it is the very ground of life. It is more vital than food, power, possession, or pleasure. It is in that awareness that love flows, not as an emotion, but as a natural movement of compassion and intelligence. It is here that joy, order, and laughter arise—not as the product of will, but as the natural fragrance of being free. To live in this awareness is to be transformed. You are no longer the product of time, but something altogether different—a human being in whom the immeasurable is alive.

The immeasurable is not of this world. It cannot be conceived or touched by thought. What thought constructs, it can also deconstruct. The sacred, therefore, lies entirely outside the movement of thought. To enter this timeless dimension, one must begin not with an idea, but with *choiceless awareness* of the world as it is: a world built upon greed, ambition, competition, fear, lust, and separation.

A mind conditioned to think in terms of separateness—a mind programmed to believe it is an isolated individual—is a mind that has lost its creative vitality. As long as we conceive of ourselves as distinct entities, separate from one another, conflict is inevitable. This deeply rooted fallacy—that we are fundamentally separate from one another—must be deeply and seriously questioned. In essence, there is no true division between you and another. Beyond name, form, and conditioning, you are the one life. If one truly perceives this—not as a poetic abstraction or idealistic notion, but as a living, undeniable fact—then the entire outlook on life is transformed. In that perception, all psychological division is abolished. The fragmentation between “you” and “me” disappears. See the truth of this. Not the sentiment, not the romanticism of it, but the actuality—the fact. To remain with that perception—with that truth, without distortion, without fleeing into thought—is to allow the truth of it to act. And when that truth acts, it effortlessly dissolves self-centeredness, washes away the illusion of

separateness. As long as we are entangled in this illusion of individuality—this dualistic perception—we are bound to perpetuate conflict, both inwardly and outwardly. Life is not yours or mine; it is not split into separate personal paths. Life is one—an undivided, sacred flow. *This fact, however, cannot be grasped through thought, through imagination, or through effort. It can only be understood in the state of timeless awareness—in image-free perception, where the observer is not separate from the observed. Only in that timeless awareness can the unity of life be seen, and in that seeing—in that insight—conflict comes to an end.*

The Timeless Awareness points to a dimension of awareness beyond the known—a state of being where the “me” does not exist, and thought ceases to divide life into fragments. In this thought-free awareness, there is no conflict, no psychological time, and no fear. From this silence, love and compassion arise—not as cultivated emotions, but as the natural fragrance of a mind unburdened by the past.

This book calls for a revolution—not of ideology, but of insight. It is only through self-knowing, through the direct perception of fear, desire, and identification, that the structure of the self can come to an end. This ending is not a loss, but a liberation. When the self is absent, the world is no longer seen through the lens of separation. Then, one acts not from will or belief, but from compassion and intelligence.

This is the essence of The Timeless Awareness: the art of living without the burden of the past, without the conflict of becoming, without the illusion of the self. It is not an escape from the world, but a direct, passionate engagement with life as it is. In that encounter, there is transformation. And only through such transformation in the individual can humanity find peace—not as an ideal, but as a living reality.

Let us walk together—not as teacher and student, not as philosopher and follower, but as two human beings observing the movement of life without bias, fear, or conclusion. In such observation, there may arise that flame of timeless awareness, which alone can bring about the transformation of man—and with it, the possibility of a new world.

Let this book not be merely read, but deeply listened to.

And in that listening, may something entirely new
awaken.

DR. P.V. Rao
Consultant Surgeon

The “Self”

(The term "self" encompasses the mind, the psychological "I", the fabricated ego, the constructed personality, the entirety of human consciousness, the known, the "me", the movement of psychological thought, and the accumulated knowledge that shapes one's identity.)

The fact is that you have to understand yourself first, not according to any philosophy, specialist or psychologist- because then one doesn't know one self, one knows what others have said about one self.

To know that you are prisoner of your thought, that you live in an imaginary world of your own creation is the dawn of wisdom. To want nothing of thought, to be ready to abandon that world of thought entirely is earnestness.

In this book, the terms *thought* and *knowledge* refer specifically to *psychological thought* and *psychological knowledge*—not to functional, scientific, or technological processes. We acknowledge the remarkable achievements of functional thought: in science, medicine, engineering, and communication. There, memory and the accumulation of knowledge are essential and serve a practical, creative purpose. However, when thought operates in the psychological realm—when it seeks security, identity, continuity, or meaning through images, beliefs, and past experiences—it gives rise to the construct of the “self,” and with it, division, fear, conflict, and inner fragmentation. Psychological thought, though subtle and deeply ingrained, is conditioned and limited. It inevitably distorts perception, as it always interprets the present through the lens of the past. Thus, while thought as knowledge has its rightful and necessary function in the external world, it has no place in the

inward domain of the psyche. To allow psychological thought to dictate inner life is to live in illusion, in a cycle of conflict and suffering. Freedom, clarity, and compassionate intelligence can only emerge when the mind sees the limits of psychological thought and is silent.

If you do not know where you live, which is the past, how would you get to your house? You could not. So, the mind sees that certain memories are necessary to function. And to have relationship is to live without the past burdening it, coming in, interfering. Now how to harmonize the two: the memory that you must have to get to your house, and thought, which is memory, not interfering in relationship. That means to live a life where there is complete harmony between the mind, the body and the psyche – the whole of that completely in rhythm. When the psychological thought and knowledge are at zero, the technological and functional thought and knowledge operate at the highest point, without making noise.

The words used in this book are merely instruments—pointers attempting to convey a meaning that lies beyond them. Yet language, being rooted in the past and shaped by common usage, is inherently limited. If it were possible to create an entirely new language, free from the burden of conditioning and association, communication might be clearer, more direct. But since we are bound to ordinary language, we must carefully reshape its familiar form to serve an unfamiliar depth. If one becomes entangled in the literal meaning of words, their deeper significance will be lost. Words are, at best, symbols—they are not the reality they attempt to describe. To truly understand what is being communicated, one must read not only the lines, but *between* the lines; not only the words, but *beyond* the words. Meaning lies not merely in what is said, but in the silent space that surrounds it—in the interval where thought comes to rest, and direct perception begins.

Knowledge of the “Self”, we mean here, is the understanding of your psychological structure, the understanding of your daily life – the way you talk, the motives, the ambitions, the fears, the anxieties, the desire for power and position, the various conflicts. All that is the “you”. You have to understand it because out of that understanding comes righteous action. To understand of yourself what you are without distortion is the beginning of wisdom.

My mind is rooted in the past. It is the result of time, of the past. The past is my tradition, my race, my culture, my history, my family, my name, my experience, my knowledge, my studies, what I have been taught, and so on. The whole of that is the “me”, the “me” which thought has identified as a separate entity, which it calls “I”. From that “I”, “I” functions. The more that “I” is strong, violent, aggressive, expressing, demanding, pushing, driving, ambitious, the greater the conflict. That “I” being encouraged all the time through society, through competition, through success, through various forms psychological impressions that society pushes upon it. And society is created by this “I” – the society and the “I” are not two separate states, they are one.

By “self”, we mean the idea, the memory, the conclusion, the experience, and the various forms of nameable and un-nameable intentions. The conscious endeavour to be or not to be, the accumulated memory of the unconscious, the racial, the group, the individual, the clan and the whole of it all, whether it is projected outwardly in action or projected spiritually as virtue; the striving after all this is the “self”. In it is included the competition, the desire to be. The whole process of that is the “self”; and we know actually when we are faced with it that is an evil thing. I am using the word evil intentionally because the “self” is dividing; the “self” is self-enclosing; its activities, however noble, are separative and isolating.

This “I”, this “me” is nothing but a name, a form, a bundle of memories, hopes, images, frustrations, longings, pains, sorrows and passing joys. We know all this. We also know that extraordinary are the moments when the “self” is not there, in which there is no sense of endeavour, of effort, and which happens when there is love.

Surely, the ‘self’, the ‘me’, the ego, of which you are all so proud and fight each other is only an idea; it has no reality. The ‘me’ that is seeking prosperity, wealth, position, pleasure, the ‘me’ that is avoiding pain, that is constantly endeavouring to increase, to become, to grow, everlastingly in battle with you— that entity is merely an idea. “Me” is unreal. It is a fictitious entity created by thought—as the “soul”, as the “higher self”.

You are life itself. And at the core of life lies a profound silence—a silence untouched by thought, in intimate communion with the vast stillness of the universe. The moment thought arises, the sense of the ‘I’ is born. The ‘I’ exists only through the movement of thought; without thought, there is no psychological self. Prior to the arising of thought, there is no ‘I’—only undivided being.

The “me”, the centre is the result of continuous modifying movement of thought.

You are your memories, your past, and your identification with your family, profession, and possessions.

What makes the silly “I” strong? You are feeding it every minute by giving it a continuity: my house, my family, my exercise, what I have learned! So, by thinking about my house, my wife, my sex, my purpose, my fulfilment – my – thought gives it vitality, energy, sustains it, vitalizes it. How can that “I” reach perfection? It can expand, it can grow, but it will not be perfection, however large, all-inclusive, because it is founded on illusions.

There is no “I” without the experience, knowledge, belief, faith, Gods, saviours. The “I” is not separate from its psychological and physical collections. The “I” is a bundle of all its collections: fears, pleasures, loneliness, despair, depression, anxiety, suffering, pain, boredom, lassitude. These qualities are not separate from the “me”. “I” is neurosis.

Individuality—that limited form of consciousness we identify as the self—is an undeniable fact of our daily existence. It is a fact in your life and in mine. Yet though it appears as a persistent experience, it lacks true ontological reality. This self-consciousness, this continual reference to 'I', is not the expression of something real in itself, but rather the product of centuries of conditioning, a residue of a society built upon illusion. Through countless generations, humanity has been conditioned to affirm the centrality of the 'me', elevating it as something intrinsically valuable and enduring. But what is this ego—the 'I'? It is merely an image, a psychological construct fashioned by millennia of inherited beliefs and false environments. If the 'I' arises from illusion, then its problems and solutions must also be illusory, shadows dancing within the confines of that same falsehood.

Now, if one were to dissolve this conception of the self—if the mind were to be free of this narrow, conditioned consciousness—what then becomes the axis of life? When the 'I' no longer occupies the centre, when there is no longer fear, anxiety, or the compulsion of self-preservation, what remains? What emerges is not a void, but rather a state of profound presence: a vast, timeless awareness imbued with love, ecstasy, and unity. **That, I assert, is the Real.** All else—the fragmented self, its fears and ambitions—is born of illusion. Thus, the essential inquiry is this: Is the 'I'—this limited sense of self—a permanent, enduring essence, or is it merely the conditioned response to a false society and its accumulated structures? To me, the 'I' is not eternal; it is the transient outcome of mistaken identity shaped by illusion. To

see this clearly is to awaken to what lies beyond the self—what is infinite, unconditioned, and true.

When there is no conflict in the mind, is there not, in relationship, the natural flowering of love and compassion? The very structure of our existence, as it is now, is founded upon thought—and thought is conflict. The brain, conditioned through centuries of individual striving, comparison, ambition, and fear, has become habituated to conflict. It is trained to pursue becoming, to seek psychological security through accumulation—whether of knowledge, status, or experience. In this pursuit, the brain is perpetually strained, fragmented, and agitated.

Conflict, therefore, is not merely incidental—it is the very movement of thought in its self-centred activity. And where there is conflict, there can be no clarity. Conflict inevitably distorts perception. But when one directly perceives the truth that thought is conditioned and that its very activity is the ground of conflict, this insight itself—untainted by effort or motive—liberates the brain from the bondage of thought. In that freedom, untouched by the residues of the past or the projections of the future, there arises an action that is whole, without motive, without fragmentation.

In the absence of conflict, relationship becomes the ground for the emergence of compassion and love—qualities not born of the intellect, not shaped by thought, nor constructed by knowledge. This compassion is the expression of an intelligence beyond the limitations of the particular, self-centred mind. It is a different kind of intelligence—a compassionate intelligence—that arises only when the 'me', the ego, with all its fears, ambitions, and identifications, comes to an end.

The particular mind is finite, conditioned, and divisive. When this limited mind dissolves in the light of choiceless awareness, what comes into being is not

personal, not individual—it is the vast, impersonal, unconditioned intelligence of the cosmos. This is not 'your' intelligence or 'mine'. It is cosmic intelligence—the natural order of choiceless awareness that perceives what is without distortion.

In this cosmic awareness, livelihood is no longer dictated by social pressure, ambition, or necessity alone, but flows from an intelligence that is in harmony with life itself. Whether one becomes a gardener or a teacher, a cook or a scientist—it is irrelevant. What matters is that action arises from wholeness, not from fragmentation. Without this intelligence, livelihood is dictated by circumstance and desire, and thus cannot be called 'right livelihood'.

Cosmic compassionate intelligence is the ground of natural order, the source of inner stability, and the wellspring of profound strength and bliss. When the mind is free of inner conflict, energy is no longer fragmented or wasted—it becomes whole, vibrant, and immeasurable. For this intelligence to move through one's life, the self—the psychological structure of 'me'—must come to an end. One must become psychologically *nothing*. This emptiness is not a void or negation, but a vast, receptive openness—a silent space unclouded by thought, desire, or identity. In such sacred emptiness, the door opens to supreme intelligence and inexhaustible energy—the source and culmination of all existence. **It is in this choiceless awareness, that the eternal expresses itself through the living.**

Choiceless awareness is neither a practice nor a method—it is the very ground of being, the essence of life itself. To speak of this compassionate intelligence endlessly, yet not live in accordance with it, is to remain entrapped in the conceptual realm of thought. But when the self comes to an end, when the mind is wholly silent and free of its conditioned movement, then knowledge—mechanical and functional—finds its rightful place. It is no longer the master,

but a servant of wholeness, used in the light of intelligence that is beyond thought.

Can there be intelligence when there is fear, or when the mind is conditioned? When your mind is prejudiced, or when you are very concerned about yourself, when you follow or worship somebody, can there be **intelligence**? Surely **intelligence** comes when you understand and break away from all this human stupidity of possessiveness.

To understand oneself is the beginning of **intelligence**. **Intelligence** does not lie in books, nor in experience, nor in following another, nor in repeating a lot of platitudes. **Intelligence** comes to a mind that is understanding itself, understanding how thought is born. Have you ever questioned or asked: what is the beginning of thought, how thought comes into being? Because, if you can understand the beginning of thought, then perhaps you can find a state of mind that is not burdened with thought.

In the course of biological evolution on this planet, life appears to have taken a misguided turn—by nourishing the illusion of a separate ‘self’, the illusory “me.” This construction of identity, rooted in the primitive brain, has culminated in a fractured and chaotic world—a world driven by division, conflict, and illusion. Human existence has veered off course under the shadow of a self, born from the animalistic layers of the brain, still dominated by fear, greed, envy, jealousy, possessiveness, fleeting pleasure, and the shallow comforts of self-satisfaction.

The ‘self’—this psychological centre—is, in essence, an evolutionary aberration, a byproduct of misdirected development. Despite the surface sophistication of civilization, the human psyche remains tethered to its ancient impulses. And now, humanity stands at a critical juncture. There is an urgent need—not merely for social or political

reform—but for a radical mutation within the brain itself: a transformation from the dimension of thought to thought-free dimension. So, it now falls upon the present generation of humanity to confront and transcend this fragmentation, so that the evolution of life may fulfil its movement toward wholeness and completion.

The misery and fragmentation of human life arise from the superimposition of the imaginary 'me' upon the natural choiceless flow of existence. Though some rare philosophers, sages, and seers throughout history attempted to initiate this profound inner mutation, their voices were often silenced—suppressed by political powers, religious institutions, and systems driven by control and self-interest.

Yet philosophy, in its truest sense, is the *love of Truth*. It is now imperative to speak of the possibility of a world free from the tyranny of the self—a *selfless* world grounded not in ideology or belief, but in the natural order born of choiceless awareness. In that timeless, thought-free awareness—arising from vast inner silence—there is no duality: no separation between 'you' and 'me', between beauty and ugliness, between 'what is' and 'what should be'.

This choiceless awareness is not the result of effort, nor the product of thought. The quality of choiceless awareness is *compassionate intelligence*—an intelligence that is not personal, not conditioned, not bound by knowledge. It is the quality of cosmic mind, and in its presence, the brain undergoes a biological mutation: a reconfiguration of its structure, no longer dominated by the patterns of thought and sorrow. In this sacred silence, there is no division—neither between you and me, nor between the human and the divine.

Choiceless awareness is the essence of justice, love, and compassion. It is the ground of being, the fundamental nature of life itself. When this awareness flowers into compassionate intelligence, it becomes a force capable of

transforming this chaotic world. Even if a few individuals—say, a hundred human beings—underwent such a mutation and spoke from the heights of this sacred insight, it would purify the stream of human awareness. Such a shift could catalyse a new evolution—rapid, profound, and irreversible—in the human psyche.

If each individual felt the immensity of this responsibility—not as an ideal, but as a living truth—and no longer remained trapped in the stream of conditioned thought, it would indeed be a marvellous turning point. This would signify the completion of human psychological evolution: the mutation of the conditioned, particular mind into the unconditioned, cosmic mind. Such a mind embodies that which is beyond time, beyond words, beyond all conclusions—*something eternal*.

Thus, our task is clear: to inquire into the nature of the ‘self’—to understand how it is formed, how it sustains itself, and whether it can be dissolved—or perhaps, never formed at all. Simultaneously, we must also come upon the essence of love: to know what love is not, in order to come upon what love truly is—the sacred, timeless love of the cosmic mind. Without this sacred love, there can be no peace, no order, no truly evolved humanity.

Therefore, education must begin anew. True education must include *self-knowledge* as its core—introduced early in the schools, when the brain is pliable, unburdened by psychological rigidity. This school going age, is the right age to sow the seeds of inner transformation, to prepare the ground for mutation in the very cells of the brain. Self-knowledge should be central to education—more vital than all the sciences put together. For only through self-knowledge can humanity awaken to the possibility of a wholly new awareness, and thus a new world.

We seek hope in temples, in ideas, in masters, in gurus, all of which only leads to greater misery and

destruction. In oneself one has to be free from this intransigent attitude; for ideas, however great, however subtle and persuasive, are illusionary, they separate and destroy. When the mind is no longer caught in the net of ideas, opinions, convictions, then there is something wholly different mutated sacred mind. This mind is not our last resort in resolving our problems; on the contrary, it is the maker of problems. One should seek hope in totally empty mind in passive awareness

To understand the innumerable problems that each one of us has, is it not essential that there be awareness of “self” which is a super imposed thought made fictitious entity? **Awareness of the “Self” is the choiceless awareness of the ways of the “self”, its intensions and pursuits, its thoughts and appetites.** And that is one of the most difficult things. To know oneself is essential; but to know oneself does not imply a withdrawal from relationship. And it would be a mistake, surely, to think that one can know oneself significantly, completely, fully, through isolation, through exclusion, or by going to some psychologist, or to some priest; or that one can know oneself through a book. **Awareness of the “Self” is obviously a process, not an end in itself; and to know oneself, one must be aware of oneself in action, which is relationship.** You discover “self”, not in isolation, not in withdrawal, but in relationship – in relationship to society, to your wife, your husband, your brother, to man; but to be aware how you react, what your responses are, requires an extraordinary alertness of mind, a keenness of perception. **Without choiceless awareness of the “self” which in itself is meditation,** all meditation is a process of self-hypnosis, a projection of one’s own thoughts and desires.

Do you see the difference between observing oneself and thinking about oneself.

The word choiceless observation (choiceless awareness, choiceless perception) refers to observation without the application of thought, without thinker, without observer, without choice, without judgment and without accumulation of knowledge. In contrast, the word observation in technological field, or in the field of science refers to observation with the application of thought as memory – leading to experiences and conclusions and storing up as knowledge. One has to find a way of acting that is absolutely objective, rational, sane – technological action in one direction and in the other, for the mind to function without the impediment of thought. There is beauty in this.

The transformation of the world is brought about by the transformation of oneself, because the “self” is the product and a part of the total process of human existence. To transform oneself, self-knowledge is essential; without knowing what you are, there is no basis for right thought, and without knowing yourself there cannot be transformation. One must know oneself as one is, not as one wishes to be, which is merely an ideal and therefore fictitious, unreal; it is only that “which is” that can be transformed, not that which you wish to be. To know oneself as one is, requires an extraordinary alertness of mind, because “what is” is constantly undergoing transformation, change; and to follow it swiftly the mind must not be tethered to any particular dogma or belief, to any particular pattern of action. If you would follow anything, it is no good being tethered. To know yourself, to know what you are, there must be the awareness, the alertness of mind in which there is freedom from all beliefs, from all idealization, because beliefs and ideals only give you a colour, perverting true perception. If you want to know what you are, you cannot

imagine or have belief in something which you are not. If I am greedy, envious, violent, merely having an ideal of non-violence, of non-greed, is of little value.... The understanding of what you are, whatever it be – ugly or beautiful, wicked or mischievous – **the understanding of what you are, without distortion, is the beginning of virtue.** Virtue is essential, for it gives freedom from “self”.

When we are choicelessly aware of ourselves, is not the whole movement of living a way of uncovering the “me”, the ego, the self, the mind? The self is a very complex process which can be uncovered only in relationship, in our daily activities, in the way we talk, the way we judge, calculate, the way we condemn others and ourselves. All that reveals the conditioned state of our own thinking, and is it not important to be aware of this whole process of mind? It is only through choiceless awareness of what you are from moment to moment, there is dissolution of “me” and discovery of the timeless, the eternal. Without self-awareness choicelessly, the eternal cannot be. When we do not know ourselves without judgment, the eternal becomes a mere word, a symbol, a speculation, a dogma, a belief, an illusion to which the mind can escape. But if one begins to understand the “me” in all its various activities from day to day, then in that very understanding, in that choiceless awareness, the nameless, the timeless comes into being. But the timeless is not a reward for self-knowing. That which is eternal cannot be sought after; the mind cannot acquire it. It comes into being when the mind is quiet, and the mind can be quiet only when it is simple, when it is no longer storing up, condemning, judging, weighing its own movement. It is only the simple quiet mind that can understand the real, not the mind that is full of words, knowledge, information. **The mind that analyses, calculates, is not a simple mind.**

Without knowing yourself without condemnation or justification, do what you will, there cannot possibly be the state of meditation. I mean by knowing of the “self”, knowing every thought, every mood, every word, every feeling, knowing the activity of your mind. Thought is the result of your conditioning; thought is the response of your memory – ancestral or immediate. **And merely to try to meditate without first establishing deeply, irrevocably, that virtue which comes about through knowing of the “self”, is utterly deceptive and absolutely useless. To go very far, you must begin very near, and the nearest thing is yourself.**

“Self” knowledge is seeing how the silly “self” has been put together and how this makes for the fragmentation of life. It is very important for those who are serious, to understand this. Because if you cannot do that, your meditation and actual living are divorced, are apart – so wide apart that though you may meditate, taking postures indefinitely, for the rest of your life, **you will not see beyond your nose**; any posture you take, anything that you do, will have no meaning whatsoever.

It is important to understand what this choiceless awareness of “self” is, just to be aware, without any choice, of the “me” which has its source in a bundle of memories – just to be aware of it without interpretation, merely to observe the movement of the mind. But that choiceless observation is prevented when you are merely accumulating through observation – what to do, what not to do, what to achieve, what not to achieve; if you do that, you put an end to the understanding of the movement of the mind as the “self”. **That is, I have to observe and see the fact, the actual, the “what is”. If I approach it with an idea, with an opinion,**

with justification or condemnation of movement of “self” – such as “I must not”, “I must”, which are the responses of memory – then the movement of “what is”, the movement of the “self” is hindered, is blocked; and therefore, there is no knowing of the “self”. Knowing myself as it is, knowing what I am without distortion, that tremendous choiceless watchfulness of content of consciousness is – self knowing.

Knowledge of the “Self”, comes into being when we are aware, of ourselves in relationship, which shows what we are from moment to moment. Relationship is a mirror in which to see ourselves as we actually are. One can find out what the “self” is only in relationship. But most of us are incapable of looking at ourselves as we are in relationship, because we immediately begin to condemn or justify what we see. We judge, we evaluate, we compare, we deny or accept, but we never observe actually “what is”, and for most people this seems to be the most difficult to do; yet this alone is the beginning of self-knowledge. If one is able to see oneself as one is in this extraordinary mirror of relationship without distorting it, if one can just look into this mirror with full attention and see actually “what is”, be aware of it without condemnation, without judgment, without evaluation – and one does this when there is earnest interest – then one will find that the mind is capable of freeing itself from all conditioning; and it is only then the mind is free to discover that which lies beyond the field of thought or it is only then that the Truth which lies beyond the field of thought reveals itself uninvitedly.

You have changed your ideas, you have changed your thought, but thought is always conditioned. Whether it is the thought of Jesus, Buddha, X, Y, or Z, it is still thought, and

therefore one thought can be in opposition to another thought; and when there is opposition, a conflict between two thoughts, the result is a modified continuity of thought. In other words, the change is still within the field of thought, and change within the field of thought is no change at all. One idea or set of ideas has merely been substituted for another.

I question whether man can ascend through knowledge. He can ascend technologically, but psychologically, inwardly, inside the skin, is there any ascent at all? If the mind doesn't free itself from the known – not from this known to that known, or from that to that, which is all still within the field of the known – we are just moving in the past, modified and so on. If there is no freedom from the known, we are prisoners to this. We may make better transportation, better this and better that, but it is still within that field.

Seeing this whole process, is it possible to leave thought and live outside the field of thought? All consciousness, surely, whether it is of the past, the present, or the future, is within the field of thought; and any change within that field, which sets the boundaries of the mind, is no real change. A radical change can take place only outside the field of thought, not within it, and the mind can leave the field only when it sees the confines, the boundaries of the field, and realizes that any change within the field is no change at all. This is real meditation.

Understanding of the “self” requires a great deal of intelligence, a great deal of watchfulness, alertness, watching ceaselessly, so that it does not slip away. I who have very earnest, want to dissolve the “self”. When I say that, I know it is possible to dissolve the “self”. Please be

patient. The moment I say “I want to dissolve this”, and in that very process I follow for the dissolution of “self”, there is the experiencing of the “self”; and so, the “self” is strengthened. So, how is it possible for the “self” not to experience? Is it possible for the mind to be quiet and still, in a state of non-recognition—that is, non-experiencing—when the 'self' is not present, when the 'self' is absent? Any movement of the mind, positive or negative, is an experience which actually strengthens the “me”. Is it possible for the mind not to accumulate the experience? That can only take place when there is complete silence, not deliberate silence which is an experience of the “self”, and which therefore strengthens the “self”. The perception of falseness of the “me” empties the “me” instantaneously at one stroke.

Here I am, and how am I to study myself, observe myself, see what is actually taking place inside myself? **I can observe myself only in relationship because all life is relationship.** It is no use sitting in a corner meditating about myself. I cannot exist by myself. I exist only in relationship to people, things and ideas, and in studying my relationship to outward things and people, as well as to inward things, I begin to understand myself. There is a possibility of dissolving the “self”, only when I am aware of it choicelessly; and I cannot be aware of it in isolation.

In the process of our study of ourselves, in the process of knowing of the “self”, we are on a voyage of self-abandonment, which brings joy. Self-abandonment is not the state of the devotee before his idol or his mental image. Self-abandonment can come about only when you do not cultivate it, and when there is knowing of the “self”. Choiceless awareness of the “self” implies self-abandonment. You have ceased to rest on any experience as a centre from which to

observe, to judge, to weigh; therefore, the mind has already plunged into the movement of self-abandonment. In that abandonment there is sensitivity. **But the mind which is enclosed in its habits of eating, of thinking, in its habit of never looking at anything – such a mind obviously cannot be sensitive, cannot be loving.**

The more you are aware of yourself, the more clarity there is. Choiceless self-awareness has no end—you do not come to an achievement; you do not come to a conclusion. It is an endless river. As one studies it, as one goes into it more and more, one finds peace.

To learn about oneself, all **authority** must come to an end, all authority – whether it be the authority of the church or of the local priest, or the famous analyst, or of the greatest philosophers with their intellectual formulas, and so on. So, the first thing that one has to realize when we become serious, demanding a total revolution within the structure of our own psyche, is that there is no authority of any kind. That is very difficult, for there is not only the outward authority, which one can easily reject, but there is inward authority: the inward authority of one's own experience, of one's own accumulated knowledge, of the opinions, ideas, ideals which guide one's life and according to which one tries to live.

To seek happiness, love, hope outside of us leads to illusion, to sorrow; to find happiness, peace, joy within requires self-knowledge and choiceless awareness of the “self”. We are slaves to the immediate pressures and demands of the thought-made world, and we are drawn away by all that and dissipate our energies in all that, and so we have little time to study ourselves. To be deeply cognizant of our motives, of our desires to achieve, to become, demands

constant, inward choiceless awareness. Without understanding ourselves, superficial devices of economic and social reform, however necessary and beneficial, will not produce unity in the world but only greater confusion and misery.

Seeing all this, perpetual wars, tyranny, oppression, social injustice, starvation, seeing all this, not merely intellectually but actually, observing it in yourself, in your daily life, you must inevitably see that there must be a radical revolution in the very activity of your mind. And to bring about such a change there must be knowledge of the “self” – knowing yourself as you are, the causes of your actions, why you are aggressive, brutal, envious, full of hate, which expresses itself in the outer world. I hope this is clear, not only logically, verbally, rationally, but also because you feel it. If you do not feel acutely, intensely, the actual state of the world, the actual state of your mind, then there is escape into ideologies and theories.

If awareness is practiced, made into a habit, then it becomes tedious and painful. Awareness cannot be disciplined. That which is practiced is no longer awareness, for in practice is implied the creation of habit, the exertion of effort and will. Effort is distortion. Effort implies achievement. You say “I recognize there is a possibility of living another way, so I will make an effort. The maker of the effort is still the “self”.

There is not only the awareness of the outer – of the flight of birds, of shadows, of the restless sea, the trees and the wind, the beggar and the luxurious cars that pass by – but also there is the awareness of the psychological process, the inward tension and conflict. You do not

condemn a bird in flight; you observe it, you see the beauty of it. But, when you consider your own inward strife, you condemn it or justify it. You are incapable of observing this inward conflict without choice or justification.

The very knowing about oneself is meditation – knowing about oneself as one is, not as one should be. To bring about a radical un-conditioning of the mind, knowledge has no place, only observation – an outward and inward observation without observer.

If you begin to understand what you are without trying to change it, then what you are undergoes a transformation. When we talk about understanding, surely it takes place only when the mind listens completely – the mind being your heart, your nerves, your ears – when you give your whole attention to it.

To be aware of your thought and feeling without identification and denial is not tedious and painful, but in search of a result, an end to be gained, conflict is increased and the tedium of strife begins.

All thinking obviously is conditioned; there is no such thing as free thinking. Thinking can never be free, it is the outcome of our conditioning, of our background, of our culture, of our climate, of our social, economic, political background. The very books that you read and the very practices that you do all established in the background, and any thinking must be the result of that background. So, if we can be aware of all that perhaps we shall be able to uncondition the mind without the process of will, without the determination to uncondition the mind. Because the moment you determine, there is an entity who wishes, an entity who says, “I must

uncondition my mind". That entity itself is the outcome of our desire to achieve a certain result, so a conflict is already there. So, it is possible to be aware of our conditioning, just to be aware – in which there is no conflict at all. That very choiceless awareness, if allowed, may perhaps burn away the problems.

What happens if you do not condemn desire, do not judge it as being good or bad, but simply be aware of it? I wonder if you know what it means to be aware of something? Most of us are not aware because we have become so accustomed to condemning, judging, evaluating, identifying, choosing. When we say that one should be aware of "what is" without condemnation, justification, evaluation, identification or choosing – one should understand that one should not allow thought to step in the awareness of "what is". If you allow thought to enter in the awareness of "what is", thought being divisive, conditioned, possessive it invariably creates conflict. Choice obviously prevents awareness because choice being thought it creates conflict. To be aware when you enter a room, to see all the furniture, the carpet or its absence, and so on – just to see it, to be aware of it all without any sense of judgment – is very difficult. Have you ever tried to look at a person, a flower, at an idea, an emotion, without any choice, any judgment?

And if one does the same thing with desire, if one lives with it – not denying it or saying, "what shall I do with the desire? It is so ugly, so rampant, so violent," not giving it a name, a symbol, not covering it with a word – then, is it any longer the cause of turmoil? Is desire then something to be put away, destroyed? We want to destroy it because one desire tears against another creating conflict, misery and contradiction; and one can see how one tries to escape from

this everlasting conflict. So, can one be aware of the totality of desire? What I mean by totality is not just one desire or many desires, but the total quality of desire itself.

Question: The digging into myself, the myself being the centre of all experiences, of all knowledge, of all accumulated knowledge and frustrated desires and so on – does not that very enquiry into myself strengthen the “self”, the centre?

Ans: It all depends on how you enquire. If you enquire and if your enquiry is based on condemnation or justification, a mere adjustment to the pattern, then such an enquiry is bound to strengthen the “self”. But if we do not condemn, if the mind merely observes “what is”, without condemnation, without judgment, then there is no possibility of strengthening the centre.

What do we mean by observing? Do we observe anything with words? Do we see things with words, with symbols – which is, the thought? Do I see the river, observe the river by the associations connected with that river, with the name, with the tradition which has been handed over for centuries about that river, or do I merely observe the river without all that tradition? Therefore, I either observe with thought, or observe without the word which is thought. I observe, let us say, a flower. Do I observe the flower without the botanical association – its species and so on? Do I observe botanically or do I observe non-botanically? In that same way, do you observe jealousy with the word which is already associated with condemnation and resistances, or with the justification of it? Or do you merely observe it without the word? Because, if you observe with the word, you are strengthening the word – the word being the symbol, the

word being the thought, and the thought being the response to memory – and therefore strengthening the “me”. **But, if you observe without the word** – which requires a great deal of enquiry into the word, into the whole process of verbalization – then you can look, observe, see without strengthening, enriching the “me”.

Do you know what it means to come into contact with death, to die without argument? Because death, when it comes, does not argue with you. To meet it, you have to die every day to everything: to your agony, to your loneliness, to the relationship you cling to; you have to die to your thought, to die to your habit, to die to your wife so that you can look at your wife anew; you have to die to your society so that you, as a human being, are new, fresh, young, and you can look at it. But you cannot meet death, if you don’t die every day. It is only when you die, that there is love. Dying to the known is living. Dying to the known is love. A mind that is frightened has no love – it has habits, it has sympathy, it can force itself to be kind and superficially considerate. But fear breeds sorrow, and sorrow is time as thought.

So, to end sorrow is to come into direct contact with death while living, by dying to your name, to your house, to your property, to your cause, to the society, so that you are fresh, young, clear, and you can see things as they are without any distortion. That is what is going to take place when you die. So, one has to live with death, live every day dying – dying because you are then in contact with life, with love and Bliss.

When death comes, it doesn’t ask your permission; it comes and destroys you and your little “self” on the spot. In the same way, you totally drop hate, envy, pride of possessions, titles, attachment to beliefs, to opinions, to ideas, to a particular way of thinking? Can you drop all

that in an instant? To drop opinion, belief, attachment, greed, or envy is to die – to die every day, every moment. I want to know all about death, because death may open to the immeasurable – that most extraordinary something that lives and moves and yet has no beginning and no end. Die psychologically, inwardly, to everything, every minute of the day. Then you will see that you can enter the house of death without fear. Living, dying, love are one thing, not divisive, not separated, not divorced.

If the mind is not free, one cannot possibly have right relationship with another. If I am afraid inwardly, psychologically, how can I have right relationship with you or with my wife, children or neighbour? How can there be right relationship with human beings if there is any form of ambition, which breeds aggressiveness.

To understand relationship, there must be a **passive awareness**, which does not destroy relationship. On the contrary, it makes relationship much more vital, much more significant. Then there is in that relationship a possibility of real affection; there is a warmth, a sense of nearness, which is not mere sentiment or sensation.

And if we can so approach or be in that passive awareness to everything, then our problems will be easily solved – the problems of property, the problems of possession. Because, we are that which we possess. The man who possesses money is the money. The man who identifies himself with property is the property, or the house, or the furniture. Similarly with ideas, or with people; and when there is possessiveness, there is no true relationship. But most of us possess because we have nothing else, if we do not

possess. We are empty shells if we do not possess, if we do not fill our life with furniture, with music, with knowledge, with this or that. And that shell makes a lot of noise, and that noise we call living; and with that we are satisfied. And when there is a disruption, a breaking away of that, then there is sorrow because then you suddenly discover yourself as you are – an empty shell, without much meaning. So, to be passively aware of the whole content of relationship is action; and from that action there is a possibility of true relationship, a possibility of discovering its great depth, its great significance, and of knowing what love is.

I am not separate from life—I *am* life, yet not as an individual entity. Life is not fragmented into ‘mine’ or ‘yours’. It is not the possession of an isolated self. To say, “I am life,” is itself a contradiction, for the word “I” carries the burden of identification, and where there is identification, there is division. In truth, the ‘I’ was never there. There is only *life*—a seamless, causeless, timeless movement in choiceless awareness.

Life is not a personal story. It is not an individual journey. It is not fragmented consciousness confined to bodies and names. It is a unified flow, a singular unfolding, in which all beings are one movement. You are not separate from the rest of mankind—you *are* the rest of mankind. Before the emergence of thought and language, before identification took root, there was only the undivided whole: an infinite, sacred nothingness without cause, without boundaries, without time.

Thought—a mere electro-biochemical process within the organism—has fractured this wholeness. It has imposed the illusion of a centre, a ‘self’, and thus created suffering, separation, and sorrow. But thought is not sacred. It is mechanical, material, and limited, like other

material process in the body. The self, as a construct of thought, is therefore an illusion—a noise superimposed upon the silent essence of life.

At the core of life lies silence—vast, immeasurable, sacred emptiness. And within that emptiness, untouched by thought or time, abides pure awareness: non-dual, compassionate intelligence. This is the inmost nature of life, when it has shed the layers of illusion and the accumulation of the past. Life in its essence is not a narrative, not a belief, not a religion, not a philosophy. It is the flowering of pure awareness, of love and compassion that move without cause or direction.

Consciousness, as we know it, is the product of content—the totality of memory, belief, identity, nationality, sorrow, desire, attachment, religious doctrines, psychological fears, and hopes. Remove the content, and what remains is not ‘consciousness’ in the conventional sense, but a vast silence beyond experience and beyond thought. Even the most exalted concepts—Atman, soul, super-consciousness—are part of this content, and thus part of the illusion.

When this superstructure of noisy, conditioned consciousness comes to an end—through direct insight, not through effort—the particular, conditioned mind dissolves. In that dissolution, the *cosmic mind* comes into being, uninvited, uncaused. It is a mind vast as the sky, untouched by time, free from seeking, free from experience, free from identity. It is a mind in which there is no longer ‘you’ or ‘me’, no division between observer and observed. The life that moves within emptiness and nothingness is the sacred life.

This cosmic mind moves in utter stillness, in sacred emptiness, and from that stillness flows love, justice, peace, and compassion—not as cultivated virtues, but as

the very fabric of existence. It sees without distortion, acts without motive, lives without fear.

To live is to die each moment to the known—to let go of the psychological accumulations that bind the self to time. Life, in its purity, is a continuous death to the known and renewal in the active silence of the present. It has no goal, no fulfilment, no reward, no reincarnation, no salvation—because it is whole unto itself.

When the mind is completely vulnerable—utterly naked and without hope—then, in that vital insecurity, the flame of supreme intelligence is born. This intelligence is not a product of thought, but the blossoming of sacred nothingness.

Life is not meant to be confined by beliefs, distorted by religious dogma, or corrupted by philosophical systems. It is not to be held captive by priests or governed by doctrines. Life is meant to be lived in freedom—in the freedom of awareness unclouded by the ‘me’.

This is the real journey: from fragmentation to wholeness, from self to silence, from knowledge to sacred unknowing. Life is a relationship without accumulation, without dependence, without psychological attachment. In this pure awareness, everything holy flows naturally—peace, generosity, honesty, non-duality, and love.

Life is a causeless movement, flowering in the sacred present—dying to the known each instant, and reborn in compassion, intelligence, and freedom. Living and dying are not separate; they are one movement, eternally present.

If the mind is completely alone, empty of every influence, every demand, every form of adjustment and fear, empty of the observer – that empty mind is cosmic

mind with enormous space. Emptiness is not a negative phenomenon. On the contrary it is the highest form of energy and intelligence. Everything is born out of emptiness; everything new comes out of the vast, immeasurable, unfathomable emptiness. This is not romanticism, it is not an idea; it is not an image, it is not an illusion – that sense of nothingness, emptiness comes about when you deny the false completely without knowing what is true. Can the mind observe from that quality of emptiness, nothingness! Empty mind is capable of receiving whole universe.

Nothingness (Śūnyam): At the core of life, at the innermost depth of being, you are absolutely *nothing*. ‘Nothing’ means *not a thing*—not a construct, not an object, not a phenomenon within the field of time or thought. A *thing* is matter, and thought itself is matter—an electrochemical process, a conditioned response rooted in memory. Therefore, to be *nothing* is to be entirely free from the movement of thought and memory. It is to exist as a mind completely unoccupied—not entangled in images, not even clinging to the notion of wholeness.

The true ending of thought is the beginning of *nothingness*. The cessation of the psychological movement—the ‘me’ that is woven from time—is the dissolution into *nothingness*. This is not a nihilistic void, but a luminous emptiness, a silence beyond the reach of imagination or intellect. It is *unshakable choiceless awareness*—a state in which there is no division, no observer, no accumulation.

In this sacred emptiness, the ‘self’—that verbal illusion, that bundle of past experiences, memories, fears, and hopes—has no ground to exist. It dissolves like mist in

the morning sun. In the absence of self, there is no longer the duality of ‘you’ and ‘me’, no longer the fragmentation of life.

Just as zero contains the potential for all numbers, so does *nothingness* contain the whole. In this emptiness resides immense, undistorted energy, for there is no dissipation through conflict, no movement born of desire or fear. This *emptiness is supreme intelligence. This emptiness is compassion.*

It is not void of meaning—it is the ground of all meaning. It holds the entire cosmos, not in concept, but in actuality. It contains not your trivial fears or personal sorrows, your clinging to identity or ambition—but the whole of life, unfragmented, undivided. **In the ecstasy of nothingness, your anxieties and possessions are seen for what they are: transient shadows without substance.**

This *nothing* is not a future ideal, but the ever-present now—untainted by the shadow of thought or the projection of time. In the *death of the known*, in the dissolution of the fictitious self, in the stillness untouched by psychological noise, there is the flowering of the *cosmic mind*—a mind imbued with love and compassion, vast as space and silent as the origin of existence.

Such a mind does not seek; it simply is. From the depths of sacred emptiness arises an intelligence that is not born of effort, knowledge, or will. From that source—*causeless, timeless, immeasurable*—emerges a movement of immense energy, creative and untouched by corruption.

The origin of all things is absolute stillness. It does not move in noise; it does not announce itself. It is pure,

silent, causeless. It is beyond becoming—and in that vast silence, life is whole.

That empty cosmic mind is vast space, and out of that, knowledge – technical (mechanical) knowledge – can be used to work things out. Also, out of that silence can be observed the whole universe – without the “me”. Life is to live in pure awareness without “me”, without duality. That sacred cosmic mind is not yours or mine. That sacred cosmic mind is empty without the sense of emptiness. That emptiness, nothingness of the cosmic mind is not something inert; it is alive with great energy and intelligence.

Apart from its name, attributes, idiosyncrasies, possessions, what is the “self”? Is there the “I”, the “self” when its qualities are taken away? It is this fear of being nothing that drives the “self” into activity; and the ending of the “self” is to be nothing. And if we are able to face that fact of emptiness, nothingness without a movement away from it, then the fear of being nothing altogether disappears and a fundamental transformation takes place. For this to happen, there must be the experiencing of that nothingness – which is prevented if there is an experiencer.

Question: You often speak of living, experiencing, and yet being as nothing. What is this state of consciously being as nothing? Has this anything to do with humility, being open to the grace of God?

Ans: To be consciously anything is not to be free. If I am conscious that I am non-greedy, beyond anger, surely, I am not free from greed, anger. Humility is something of which you cannot be conscious. To cultivate humility is to cultivate self-expansion negatively. Therefore, any virtue that is

deliberately cultivated, practiced, lived, is obviously not virtue. It is a form of resistance; it is a form of self-expansion, which has its own gratification. But it is no longer virtue. Virtue is merely a freedom in which you discover the real. Without virtue, there can be no freedom. Virtue is not an end in itself. Now, it is not possible by deliberate, conscious effort to be as nothing, because then it is another achievement. Innocence is not the result of careful cultivation. **To be as nothing, to be not a thing of thought is essential to come upon pure awareness with eternal love.** As a cup is useful only when it is empty, so only when one is as nothing is it possible to receive the grace of God, or Truth, or what you will.

Living in the eternal present is the greatest revolution and the greatest art of living. All of us are educated wrongly. From childhood, we are taught the cultivation, expression and marvels of thought. Our philosophies and books are based on that. When you die to all that, you awaken the terror of not knowing. Knowing gives me security and knowledge becomes the field of my safety. You ask me to give all that up, to die to all that, and I say, “you are insane. How can I die to that, that is part of me?” so then comes the question, **what is living in the present?** I have lived for 40 years, with all accumulated memories. **What is the present? The present is the death of the content. The present is utter silence with the death of the past and without future. Completely set aside the past and future; learn to live fully in the present.** There is immense beauty in that because that means no conflict, no tomorrow. Here you function from a state of mind that is always free from all thought and yet use technical knowledge from emptiness when necessary.

Chronological time exists—measurable as past, present, and future. It governs the world of clocks, seasons, and physical processes. But psychological time—the inner sense of continuity as “yesterday,” “today,” and “tomorrow”—is an illusion, a construct born of thought. When thought ceases, time as a psychological movement dissolves.

The past is dead—lifeless on its own—resurrected only when thought recalls it. The future is a projection, a fantasy shaped by memory and desire. Time, as it pertains to the psyche, is merely the movement of thought. In essence, ***time is thought, and thought is time***. As long as thought persists, time persists.

But in the state of *thought-free awareness*, time disappears. There is no past to carry forward, no future to long for—only the *eternal present*, unfolding endlessly from moment to moment. It is a present that holds no accumulation, no residue. Each moment is wholly new, untouched by what came before, and not driven toward what may come.

This timeless awareness is not static—it is an ever-renewing movement, a living current flowing in the ecstasy of *nothingness*. In this space, there is no becoming, no striving, no self to compare or measure. The mind is silent—not imposed silence, but a silence born of the cessation of inner noise.

To live in the present is to abide in that *timeless state*—fully attentive, fully alive, and inwardly still. In this dimension of silence, there is no space for jealousy, comparison, fear, hatred, or possessiveness. The mind no

longer forms images of self or other. There is no thinker separate from thought, no observer apart from the observed.

In such pure awareness, *love blossoms*. It is not born of thought or emotion—it is the natural fragrance of a mind free from time. From this ground of silence arises *compassionate, intelligent action*—action that is whole, unpremeditated, and untouched by motive.

This is the awakening of timeless being: an eternal movement in stillness, in which life expresses itself without fragmentation, and in which the sacred is not sought, but revealed.

We are asking you sir! can one live in the eternal present? To live in the present there must be no thought, no past, no future, no present, no success, no ambition, no accumulation and no attachments. Can you live in the bliss of pure awareness? Can you truly do so?

One can live so completely in the present, without ideas and thought. All this demands an intense psychological work and earnestness. That living gives tremendous energy and compassionate intelligence which is necessary to bring about a total revolution.

To live in the present is one of the most complex things. It is not just away from the past; you have to understand the whole nature of the past, which is you.

The "me" never exists in the pure "now." When the "now" is free from the weight of the dead past and the illusions of the future, the present unfolds anew—alive, constantly renewing with each passing second, accompanied by absolute silence and the blossoming of compassionate

intelligence. In this state, you will not become lazy, indifferent, or live a life of futility. I wonder if you truly see this.

Life is a ceaseless movement in the present—an ever-renewing flow from *nothingness to nothingness*—where each moment is born anew, untouched by what came before. To truly live is to die each minute to the known: to relinquish memory, identity, attachment, and the illusion of continuity. This is not a metaphorical death, but the actual ending of the self as thought.

Living and dying are not two separate events—they are *one indivisible movement*, occurring together, perpetually. Death is not some distant eventuality; it is here, now, in every instant of life, just as love is. The true meaning of death is the ending of the past in the present—an ending that is total, not partial.

In this *dying to the known*—to memory, experience, belief, and image—there arises an *extraordinary freedom*. A freedom that is not reactive, but creative. In this ending, the mind sees for the first time—not through the lens of what was, but in the clarity of what *is*. In *total ending*, there is *true creation*, untouched by the repetition of memory. From this stillness blossoms *compassionate intelligence*—a movement of love and understanding beyond the self.

But ordinarily, we live burdened by the past. We carry the *dead* into the living moment—reviving memory, reviving identity—and thus the present is never truly *present*. It is only a continuation of yesterday. The known, with all its comforts and illusions, becomes the prison of the now.

Few dare to say, “While I am alive, I will be unattached to anything that defines the ‘me’.” Few are

willing to stand naked in the now, without clinging to the scaffolding of family, status, possessions, beliefs, and personal continuity. The mind is not afraid of the unknown—it is afraid of *losing* the known.

Yet the known is memory, and memory is mechanical. It is a structure, a recording, much like what machines now replicate with striking precision. Memory has its place in function—but not in the field of love, of truth, of the sacred.

To die to yourself—moment to moment—is to be truly alive. In such death, one comes upon the *eternal* while still living. The timeless is not in the future—it is in the stillness of now, when the mind, free of its burdens, meets life afresh, with an empty, innocent awareness.

The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of thought. One should understand the significance of ending, because in ending there is renewal, while in continuity there is death, there is decay.

Is it possible to die to everything that you have known? There is an immensity, there is a vastness, something beyond words when you know how to deny the whole ground of that which you have known. So, die to everything that you have known every moment, which means never to gather, never to accumulate, and therefore never have the conflict of detachment. You have to tear down every psychological structure that you have built around yourself, around your family, around your security, around your hopes, desires and purposes. Life is death and death. Death is freedom from thought. The quality of death is fearlessness, love and compassionate intelligence. In that state of death, you are one with the sun, with the earth, the air as the mind has no

boundaries, no frontiers within which the “I” image and the not “I” image can exist.

“Die to your everything you know” and one asks “what have I left?” But if one really gone into deeply, what one has left is joy, real joy of living. Not living in conflict, in misery – all that is not living. Then out of that, then there is a different life altogether. So, your mind becomes extraordinarily alert, fresh, young and innocent. It is only the innocent mind that can live, not this jaded mind.

Mind is held in a pattern; its very existence is the frame within which it works and moves. The pattern is of the past or the future, it is despair and hope, confusion and Utopia, the what has been and the what should be. With this we are all familiar. You want to break the old pattern and substitute a “new” one, the new being the modified old... You want to produce a new world. It is impossible. You may deceive yourself and others, but unless the old pattern founded on time is broken completely there cannot be a radical transformation. You may play around with it, but you are not the hope of the world. The breaking of the pattern, both the old and the so-called new, is of the utmost importance, if order is to come out of this chaos. That is why it is essential to understand the ways of the mind...

Is it possible for the mind to be without a pattern, to be free of this backward and forward swing of desire? It is definitely possible. **Such action is living in the now.** To live in the present second is to be without hope, without the care of tomorrow; it is not hopelessness or indifference.

How can you deny the past? You can’t scrub it away. The past is of time: your memories, your experiences, your conditioning, your tendencies, your urges, your animalistic

intuitions, demands and pursuits. All of that is the past. The whole of the consciousness is the past. The whole of it. And to say, “I will deny all that and try to live in the present”, has no meaning. But if you understand the process of time (thought), which is the past, all that conditioning, all that background which flows through the present and forms the future – if you understand this whole movement of time, then when there is no observer who says, “I must be, I must not be”. Then only it is possible to live neither in the past nor in the future nor in the now. Then you are living in a totally different dimension which has no relationship to thought. And you can act from that thought-free state with generosity, love and compassion. All this is profound meditation.

When the whole mind is empty of the known, then you will use the known when it is necessary, but functioning always from the unknown, from the silence.

Sir, this happens, it's not as difficult as it sounds. If you have a problem, you think about it for a day or two, you mull it over, and you get tired of it, you don't know what to do, you go to sleep. The next morning, if you are sensitive, you have found the answer. That is, you have tried to answer this problem in terms of what is beneficial, what is successful, what will bring you certainty, in terms of the known, which is thought. And after exercising every thought, thought says, “I” am tired. And next morning you have found the answer. That is, you have exercised the mind, used thought to its fullest extent, and dropped it. Then you see something totally new. But if you keep on exercising thought all the time, form conclusion after conclusion – which is the known – then obviously you never see anything new. This demands a tremendous inward awareness, an inward sense of order; not disorder, but order. Do you know that all the discoveries took

place when the mind was still? **Albert Einstein** says — “**I think 99 times and find nothing. I stop thinking, swim in the silence, and the truth comes to me**”. Man of truth acts skilfully and creatively in silence.

You are the result of this enormous weight of society, with its culture and its religions and it is driving you, both economically and inwardly. Either you have to make your pace with society which is to accept its conflicts, wars, deceptions, self- annihilation etc... and live with them or totally refute it and find a new way of living with love and compassionate intelligence of cosmic mind. But you cannot find the new way without letting go of the old completely.

I am life — not that I possess life, but that I *am* life itself. Life is God. It is neither your life nor mine, neither your God nor mine. Life is God, indivisible and eternal. None other than God exists in the vastness of the cosmos. What we call life is but a fleeting manifestation of the Divine — like a wave upon the ocean — meant to be lived in choiceless awareness, ever fresh, ever new, untouched by conclusions, opinions, attachments, beliefs, or the accumulated weight of the past. It is to be lived free of the illusion of the 'me', and in the innate love and compassionate intelligence that is the very essence of God. This is not a theory, not a philosophy meant to impress, not a bundle of words to persuade. Simply set aside the illusion of the “me”, observe the world without judgment or preference — and you will see: *you* are the cosmos. *You* are that love and that compassionate intelligence which is none other than God itself.

When thought which is an illusion, root of all illusions, instrument of all disorders, which doesn't know what love is has a stop – then there is a different

movement which is afresh, alive, active, fearless, anew from moment to moment with full of love and compassion, full of energy, intelligence and bliss. But you can have that only when you leave the pool you have dug for yourself and go out into the timeless dimension. Then timeless awareness which is not of intellect, has an astonishing way of taking care of you, because there is no taking care by thought. That timeless awareness carries you where it will because you are part of itself, then there is no problem of security, of what people say or do not say, and that is the beauty of life.

Mind can be empty only by understanding all its own projections, its own activities, not off and on, but from day to day, from moment to moment. Then you will find the answer, then you will see that the change comes without your asking, that **the state of creative emptiness is not a thing to be cultivated—it is there, it comes darkly, without any invitation**, and only in that state is there a possibility of renewal, newness, revolution.

We categorically deny the legitimacy of *psychological thought*. There is no such thing as "good" thought within the psychological realm—*thought*, by its very nature, is divisive, conditioned, and ultimately destructive when it operates within the inner field of human consciousness. Even the desire for enlightenment, however noble it may appear, is but another movement of the "self"—a projection of becoming, rooted in the fragmentation of time and desire.

Virtue, goodness, morality, peace, generosity, love, silence, compassion, and joy—these cannot be cultivated or sustained by thought. The moment thought touches them,

they are corrupted, reduced to ideals, imitations, or mere expressions of self-interest. These sacred qualities arise *only* in the absence of thought—as the natural fragrance of a mind in silence, a heart untouched by the mechanical movement of becoming.

The ancient sages and seers, though profound in their own way, often focused on the dissolution of desire. But we move deeper—to the *root* of desire itself, which is thought. We do not seek to reform or refine psychological thought, nor to elevate the individual self into a more virtuous or spiritual state. We are not concerned with the *improvement* of the particular mind, but with its total *dissolution*.

For only when the *particular*, conditioned mind comes to an end does the *cosmic mind* come into being—a mind that is immeasurable, timeless, and wholly free from fragmentation. In this vast stillness, there is immense energy, profound love, and the flowering of compassionate intelligence. From this emptiness, thought may function when necessary—but it is no longer the master. It is a tool, used without identification, without distortion.

We emphasize, therefore, a radical transformation—not an evolution of the self, but its complete ending. In that ending, there is the beginning of something sacred: the selfless, luminous presence of the *cosmic mind*.

No relationship exists when there is image between two people. Images bring about conflict. When there are two people without any images about each other, it is an extraordinary thing. So, the mind which doesn't have images is sacred. When there is no image, there is love. Living without an image of yourself is real freedom. I don't think you see the beauty of it or the love of it, because if you had

the feeling of living without a single image, you are not living in a little corner of this vast canvas of life.

Thought is the reaction of memory, and memory is the result of experience. Experience is the conditioning in which we have been brought up. So, thought is not the way to enquire; thought is not the instrument of questioning, demanding.

Thought in technological direction has invented marvellous machinery and on the other hand, thought has created wars. We want to kill each other. If thought is the only instrument we have and that instrument is becoming blunt and creating problems, we are asking if there is a different way of living which is not of thought.

When there is no thought is there the “me” at all, about whom we make so much fuss and noise? We are not talking of a person in amnesia, but of a mind that is fully awake, fully alert. If there is no thought and no word, is not the mind in a different dimension altogether – a non-dual awareness, an awareness of oneness. Certainly, there is something quite different when the “Self” is not acting, is not asserting itself.

To understand a problem, you must understand the creator of the problem, which is thought, which is yourself. So, to understand yourself is of the highest importance; and to understand yourself you cannot withdraw from relationship, because relationship is a mirror in which you see yourself. Relationship is action, not abstract action but everyday action: your quarrels, your anger, your grief, your jealousy, your comparison; and as you are aware of all that in relation to yourself, there comes quietness of mind, a tranquillity. In that tranquillity there is freedom, freedom

from the self. Only with that freedom is there the perception of truth. You cannot talk of Truth endlessly unless you go into that empty state of mind.

Without understanding the nature of thought-pleasure, fear, pain, sorrow, jealousy, comparison- we will continue to bring about tremendous chaos in the world, by our action, by our selfishness, by our violence.

If you are hearing for the first time this statement that you must be free of thought, you may say, “poor chap, he is crazy”. But if you have really read, not only this time but for the many times during which some of you have perhaps read all about it, you will know that what is being said has an extraordinary vitality, a penetrating truth. Only the mind that has emptied itself of the known is **creative**. What it creates has nothing to do with it. Freedom from the known is the state of a mind that is in **creation**. How can a mind that is in creation be concerned with itself? Therefore, to understand that state of mind, you have to know yourself, you have to observe the process of your thinking – observe it, not to alter it, not to change it, but just observe it as you see yourself in a mirror. When there is freedom from thought, then you can use knowledge and it will not destroy humanity. But when there is no freedom and you make use of knowledge, you create misery for everybody, whether you are in Russia, in America, in China or anywhere else. **I call that mind serious that is aware of the conflict of the known, aware of the fictitious self and is not caught in it, not trying to modify it, to improve the known; for on that path there is no end to sorrow and misery.**

You always live in conflict. The conflict is brought about basically by self-interest. You can live in this modern

world without self-interest. It is not impossible. Self-interest breeds continuously conflict and the brain gets damaged. Undamaged brain has immense capacity. The journey that one takes inwardly is infinite, has no end and it is really a totally different world. Please find out. Pursue it. See the beauty of it sir! Then there is immensity beyond self.

Any effort to stop thinking only feeds thinking, gives more energy to it. Then what will you do? Do absolutely nothing.

Emptying of the “me”, emptying of the content of consciousness – does it take time or can it be wiped away with one stroke? You cannot empty it by denying it. As long as that content of consciousness is there, there must be conflict, separation, division. “Me” is the mischief in the world, causes division. Emptying of the “me” brings unity. The choiceless perception of this fact is supreme intelligence and that supreme intelligence empties the mind.

Thought goes on and on and on, all the time, endlessly; how is it possible to put a stop to it? We have tried so many ways: going to monastery, identifying ourselves with an image, an idea, a concept, or through discipline, meditation, forcing, suppression, trying to put an end to thought. Man has tried everything possible, tortured himself a thousand different ways, because he realizes that to think is to be full of sorrow. How is it to be done? The moment you make an effort to stop thought, it becomes a problem. Then there is a contradiction, which is, you want to stop it but it keeps on and on. So, there is a contradiction, and that very contradiction breeds conflict. All contradiction breeds conflict. So, what have you done? You haven't ended

thought, but you have introduced a new problem, which is conflict. Now I realized that choiceless awareness of thought as it intrudes in the awareness of “what is” ends thought effortlessly. It is that simple.

Thought says: How am I to end so that I can look at things, at a tree, at a woman, at a man, at the world, with great innocence? For that, one says, ‘understand yourself’. Your whole concern is acting as a mirror in which you can look at yourself. That is all. But you refuse to look.

Reality and Truth: Thought, by its very nature, is fragmentary. It operates in division—naming, comparing, measuring, and constructing. From this fragmentation, thought has created the structures of the world—social, political, religious, and psychological. These structures, conditioned by memory and driven by desire and fear, constitute the world of *reality* as we commonly perceive it.

This *reality*—shaped and sustained by thought—is the psychological world in which most human beings live. It appears real because it is reinforced by collective agreement, habitual perception, and the continuity of thought. But in essence, it is a projection, a construct—a waking dream sustained by the mind caught in the dimension of time. As long as the mind operates within the field of thought, within time, within the known, this thought-made world appears to be *reality*. Yet it is not *Truth*.

Truth is of an entirely different order. It is not born of thought, nor can it be approached through knowledge, belief, or analysis. Truth is *timeless*—a dimension utterly free from the movement of becoming, free from the dualities of subject and object, observer and observed. It is not constructed; it is

discovered when the mind is utterly still, empty of the known, and free from the fragmentation imposed by thought.

To live in thought is to dwell in a conditioned, partial reality. To see through thought—not through effort or will, but through *choiceless awareness*—is to awaken to a different dimension altogether. In that awakening, the world of thought is seen as illusion, and what remains is the silent, undivided presence of Truth.

The words *consciousness* and *awareness* point to fundamentally different realities. Consciousness, as commonly understood, is the content of the human mind—composed of thoughts, memories, desires, fears, beliefs, experiences, and projections. It is the field of the known, structured by time as past, present, and future. At its core, consciousness is the “self”—a conditioned, mechanical construct arising from thought. It is fragmented, finite, and bound to the dimension of time.

This structure of consciousness, though it appears real, is in essence an illusion—an echo of accumulated impressions and identifications. There is no such thing as “cosmic consciousness” or thought-free consciousness, for all consciousness is limited by its content. It is this thought-bound consciousness that must come to an end—for only in its ending can the *cosmic mind*, imbued with love and compassion, come into being.

Meditation, in its truest sense, is not a practice or technique—it is the *emptying of consciousness*, the dissolution of its content. It is the total negation of the self.

In contrast, *pure awareness* is timeless. It is not touched by thought, nor shaped by memory. It is not bound by becoming or conditioned by psychological time. In pure

awareness, there is no past, no future—only the living present, eternally renewing itself from moment to moment in the vast silence of emptiness.

This *awareness* is not personal; it is not yours or mine. It is the movement of the *cosmic mind*—a sacred, formless intelligence flowing in the ecstasy of Truth. In this movement, there is no centre, no observer, no duality. It is a flame without smoke, a silence that holds all creation.

To reiterate: the “self” is nothing more than thought in motion—a continuous stream of psychological activity rooted in memory, desire, fear, and identification. Thought, contrary to its exalted place in human culture, is not sacred. It is not divine. It is mechanical, limited, and inherently divisive. When sustained psychologically, thought becomes a subtle poison—an illusion masquerading as identity.

This illusion of the self cannot be dissolved through condemnation, justification, suppression, or even deliberate avoidance. Such reactions merely reinforce the centrality of the self by engaging it on its own terms. To fight the illusion is to sustain it.

Instead, what is required is *choiceless awareness*—a silent observation of the movement of the self, particularly in relationship, without judgment, without justification, without seeking to change or analyse it. In this clear seeing, there is no accumulation of knowledge about the self—no framework, no theory, no image of what should or should not be.

Simply observe. Watch the arising of thought—the subtle mechanics of the self—as one might watch a leaf floating downstream: without interference, without resistance. In this non-reactive awareness, the activities of the

self-begin to lose their energy, for they are no longer being fed by further thought, further identification.

Thus, the illusionary self dissolves—not through effort, but through the light of awareness in which no shadow of judgment or knowledge persists. Awareness is not a function of thought, but the ending of thought's interference. In such awareness, the self is seen as it is: a fleeting illusion, sustained only by the momentum of psychological habit. When that habit ceases to be fed, it falls away—effortlessly.

Structure and nature of thought:

To live on this earth peacefully, one is advised to cut the very root of disorder, which is thinking. Thought has been the instrument of our fragmentation. Thought is necessary in certain areas, and thought in psychological world may not be necessary at all. In our relationship with each other, if thought is the instrument, which it is, then that very thought is the factor of divisiveness. Every thought is an explosion against oneself; factor of his own destruction. To see it, not what to do about it, to see the danger of this, then you move away from danger. Like a precipice, like a dangerous animal, you run away. Thought is dangerous in psychological world. I wonder if you see this? Thought is necessary in certain areas. Then, if you observe this carefully, without any bias, then thought begins to realize its right place. If you see something dangerous, you drop it immediately. You don't practice dropping a dangerous thing.

The realization that thought is the source of conflict is, in itself, both the action and the decision.

The things that thought has created are not sacred; the things that thought has invented are not holy.

Whatever thought touches becomes unholy.

Thought has killed the True God. –Thought has veiled the Real, obscuring the Sacred with its own projections. In its endless pursuit of definitions, doctrines, and images, thought has silenced the living presence of the Divine. The True God is not found in the constructs of the mind, but in the stillness beyond thought—where silence, love, and sacredness abide.

Measurement, desire, ambition, possessiveness, jealousy, pleasure, greed, fear, sorrow, despair, discontentment, egoism, dependency on authority, hatred, anger, conflict, violence, impatience, belief, psychological images, conditioning, laziness, suspicion, duality, insecurity, loneliness, boredom, self-pity, and destructive impulses—all these are the conditioned responses born from the emotional residue of thought. Together, they constitute what is commonly referred to as the “self.”

But this “self” is not a real entity—it is a *fictional construct*, a psychological illusion held together by memory, identification, and the continuous movement of thought. You are not separate from these contents; you *are* the content. The thinker is not apart from thought—the observer is the observed.

In a state of *thought-free awareness*, these responses dissolve naturally, for they cannot exist outside the field of conditioned thought. In the absence of thought, there is no division, no fear, no desire to become, no accumulation of psychological residue. There is only a silent, choiceless awareness—vast, whole, and unburdened by the self.

- ❖ I have seen that thought is inherently limited—it gives rise to individuality and creates a division between the self and the whole. This very insight dissolves thought, along with the sense of a separate “me,” and that dissolution is the true action of insight. From this ground of no self, one can engage in daily life. This is what may be called enlightenment.

- ❖ Thought, in fabricating the illusion of a separate 'me', has cast a shadow over existence, burdening life with fear and fragmentation, and veiling the timeless beauty that silently pervades being.
- ❖ **The Self** is nothing more than a product of thought, a series of memories, and mental projections. It is a most unsettling realization to see that the "self" is simply a bundle of thoughts—a creation of the mind, with no inherent substance or permanence.
- ❖ Thought is fundamentally a material process—an electrochemical activity in the brain. There is nothing sacred or divine about it. Thought, in its essence, is just another physiological mechanism, and though it is minuscule, it has fuelled countless wars and conflicts. It is the poison within the human psyche, the very source of psychological suffering, leading to violence, despair, and destruction.
- ❖ As a material process, thought is always limited. This limitation is the root cause of constant conflict, both internal and external. Thought, when left unchecked, perpetuates this endless cycle of struggle.
- ❖ To end psychological conflict, one must take away the noise—the "me"—the self-constructed identity that thought has created. In the absence of this illusion, there is the possibility of enlightenment—a direct and unfiltered perception of reality as it is.
- ❖ Thought, by its nature, is self-centred, possessive, and deceitful. It is the source of all psychological conflict and violence. Every movement of thought, no matter its direction, leads to fragmentation. True intelligence arises not from the thought process itself, but from the

perception of thought's limitations. Once this intelligence is realized, it acts naturally and without force.

- ❖ Thought is not a pure response to reality. It is a reaction—rooted in past memories and conditioned experiences. It is a product of sensation, and therefore it can never be an authentic experience of the present.
- ❖ Thought stops only when it realizes its own futility, its inherent limitations, and the harm it causes. When thought acknowledges its limitations, it dissolves its grip on the mind and opens up the space for true awareness.
- ❖ Thought constructs dualities—the "me" and "you," "mine" and "yours," "right" and "wrong," "good" and "bad," and so on. These dualities are born out of the movement of thought, and they create endless conflict in our minds and relationships.
- ❖ Thought is the source of psychological images—images of the self and of others. The "self" as a psychological entity exists only through these mental constructs. If one ceases to generate such images, the self, as we commonly know it, dissolves. Without these projections, there is no "you" to be hurt, offended, or defended. These images are illusions—fabrications of thought sustained by memory, comparison, and attachment. In truth, you are not a product of thought. Your essential nature lies beyond image-making—free from identification, accumulation, and the psychological residues of the past.
- ❖ Be attentive to the activity of thought as it forms images. Do not judge it, nor try to escape it. Just observe it, listen to it, and in that act of pure observation, the illusion of the "self" begins to dissolve.

- ❖ When you say, "I know you," what you are actually saying is, "I know my image of you." You do not know the actual person, but only your mental representation of them—shaped by past interactions, memories, and projections. This image prevents true communion and connection, as it is a dead construct, divorced from the living reality of the present moment.
- ❖ Thought, in its essence, is materialistic. Those who engage in constant thought are bound to the material realm, as thought itself is of matter. It cannot transcend the limitations of the material world unless it ceases to function in its habitual manner.
- ❖ Thought inevitably causes division. It fragments everything into separate parts, and in this fragmentation lies the greatest danger. Division breeds conflict, insecurity, and war.
- ❖ Hoping, expecting, and wishing are all forms of thought—products of the mind's incessant desire to control and shape reality according to its own preferences. These movements of thought are never an authentic response to life as it is.
- ❖ True order exists not in thought, but in silence. Thought, by its nature, is disorderly, ever seeking to impose its own structure upon the world. True order arises when the mind is still, when it is free from the tyranny of thought.
- ❖ Goodness cannot be the product of thought. Thought is always self-serving, always limited. Goodness, like beauty, lies beyond the grasp of thought. It can only be realized in the absence of the "self."
- ❖ Thought, though it serves a functional purpose in the material world, has no place in the realm of the eternal.

Even scientific thought, though it has brought material progress, is limited by the constraints of thought itself. It cannot penetrate the deeper mysteries of existence.

- ❖ The "self" is nothing more than the content of our consciousness—nothing but a bundle of memories, conditioned responses, and accumulated experiences. This content is the result of millennia of social, cultural, and psychological programming.
- ❖ Consciousness, both conscious and unconscious, holds little inherent importance. Its significance arises only when thought grants it continuity, when it clings to the past and projects it into the future.
- ❖ There is no thinker apart from thought. The thinker, the observer, and the process of thinking are not separate entities but one movement. Thought gives rise to the illusion of a separate thinker, yet the thinker cannot exist independent of thought. The act of thinking and the thinker are inherently inseparable. When this is seen—not merely intellectually but deeply—then the division between observer and observed, thinker and thought, dissolves. In that profound insight, where the observer *is* the observed, perception becomes direct, choiceless, and untouched by the distortions of fragmented thought.
- ❖ Thought cannot observe itself, for it always operates in relation to something outside itself. The observer is intrinsically tied to the observed, and it is through this relationship that the mind begins to uncover the nature of its own movement—and, in that, glimpses the essence of what we are.
- ❖ The "self" is a dead construct—an accumulation of memories, a storehouse of psychological material. It is reactivated only when thought revives it. When you

observe thought without attachment, the "self" remains dormant, inactive.

- ❖ Thought can only survive when it is given life through further thought. When you are choicelessly aware of a thought as it arises, you do not fuel it with further thinking. In this thought—free awareness, the thought loses its power and fades away.
- ❖ Memory is lifeless on its own; it has no inherent energy. Thought, however, revives memory, bringing it to life and giving it the illusion of reality.
- ❖ Thought cannot exist without knowledge. It is the accumulation of past knowledge, past experiences, and memories that shape the thinking process. Without this storehouse of knowledge, thought has no material with which to operate.
- ❖ Despite its vast potential, thought has not solved any of humanity's deeper problems. Instead, it has compounded them. Thought, in its attempts to create order, has only brought about greater disorder in the world.
- ❖ The disorder we encounter in the world is not merely external; it originates within. It is born of psychological thought—the movement of the “self”—which generates division, conflict, and confusion. To truly understand the chaos around us, we must inquire into the very structure of the self and the nature of thought, for it is there that the root of disorder lies.
- ❖ There is no problem in the world that is not rooted in psychological thought. Once thought ceases, the problem dissolves, for there is no longer any conflict.

- ❖ As long as the world remains governed by thought, it will remain disordered. Thought, in all its forms, is the destroyer of love, peace, and true understanding.
- ❖ Thought can never be intelligent. It may function within the realm of the material world, but it is never capable of true intelligence, for true intelligence transcends thought and arises from a deeper place—free from the constraints of the "self."
- ❖ **Can the 'me'**—the self-centred psychological entity—be aware of its own greed, envy, fear, attachments, and despair without judgment? This is the essence of meditation—a choiceless awareness that does not act upon, resist, or escape these mental movements.
- ❖ Attachments and detachments are both products of thought's movement. They are not born of true perception, but of the constant ebb and flow of the mind's desires, aversions, and projections.
- ❖ To experience the beauty that lies beyond thought, one must discard everything that thought has accumulated—the images, the beliefs, the attachments. In doing so, one enters into a space of silence and awareness, where a deeper existence is revealed.
- ❖ As long as the mind seeks to become something—whether in the form of achievement, identity, or recognition—it remains imprisoned in the "me." The psychological movement of becoming strengthens the self and keeps one locked in the cycle of desire and dissatisfaction.
- ❖ The "self" is inherently evil, no matter how refined or spiritual it may appear. To be free from it, one must let go of the "self" without expecting any reward, as the act of letting go is the liberation itself.

- ❖ We have been programmed to see the world in dualistic terms: "you" and "me," "yours" and "mine," "you" and "God." These dualities are not inherent to reality but are psychological constructs passed down through generations. We accept them without question, burdened by this conditioning.
- ❖ True freedom arises when one understands the very structure of thought and consciousness. It is only then that one can become a light unto oneself, free from the limitations imposed by the "self" and psychological conditioning.
- ❖ The awareness of ignorance is the beginning of wisdom. To recognize that we do not know—truly do not know—opens the door to a deeper understanding, one that is not clouded by thought and its accumulated knowledge.
- ❖ Beauty exists only when thought is absent. In the absence of the "self," there is a direct experience of beauty, unmediated by the mental images and judgments that usually veil it. The "me," with all its desires and projections, destroys the living beauty of life by imposing its own version of reality upon it.
- ❖ Thought, in its ceaseless movement, causes friction, conflict, and weariness. It consumes energy, diverting attention from the present moment and the deeper truths that lie beyond its grasp.
- ❖ There is no such thing as "good" psychological thought. Thought, by its nature, is always contaminated by self-interest, always coloured by the "me." Even when thought appears to be beneficial, it is still bound by its limitations. It is the "self" in disguise.

- ❖ The entire process of becoming—of striving to be something, to achieve a goal—is an illusion. Becoming implies that something is missing, that we are not whole as we are. But this is a false perception. True life is not about becoming, but about realizing what is already present in the here and now.
- ❖ The happiest individual is the one who has let go of the "self." In the state of nothingness, where the "self" does not exist, there is bliss, there is laughter, there is a joy that is not dependent on external circumstances.
- ❖ The desire for security—the need to feel safe, to cling to things—is the breeding ground for jealousy, anxiety, hatred, and all forms of misery that plague human relationships.
- ❖ True security does not lie in external things, in possessions or achievements. It lies in nothingness, in the absence of the "self" and its attachments.
- ❖ Family, if seen as a means of psychological security, becomes a prison. It is only when the mind is free from the need for security that true love and relationship can arise.
- ❖ Thought breeds insecurity, because it is always rooted in the past or future, never in the present. True security is found only in the stillness of the mind, in the silence that lies beyond thought.
- ❖ A mind that seeks security, that is calculating and strategizing for its own safety, can never know love. Love is free, unburdened by fear or self-interest, and it can only be experienced when the mind is still and open.
- ❖ Words, being products of thought, have the power to destroy the living beauty of life. There are no sacred

words, only the images and associations that thought attaches to them. Words, like all thoughts, are conditioned and limited, and they veil the direct experience of life.

- ❖ Thought is always conditioned—it is never free. Even when it seems to be acting independently, it is shaped by past experiences, cultural influences, and personal conditioning. True freedom lies in transcending this conditioned thought, in seeing it for what it is, and letting it go.
- ❖ The root of all human problems is psychological thought. It is thought, with its images, its judgments, and its projections, that creates suffering. When thought ceases, there is no longer any problem, for there is no longer any conflict within the mind.
- ❖ The mind, if it remains enslaved by thought, becomes its greatest enemy. It is only when the mind transcends thought—when it sees thought for what it is—that it becomes free and open to true intelligence and perception.
- ❖ The world itself is in order when thought is absent. Thought, with its constant movement and its desire to control, creates disorder. True order arises when the mind is still and free from the tyranny of thought.
- ❖ Thought is so subtle, so cunning, that it distorts everything for its own convenience. It sees the world not as it is, but as it wants it to be. It is only by seeing this distortion that one can begin to perceive reality as it truly is.
- ❖ Thought can never experience the unknown. The unknown is beyond the reach of thought, which is always bound by memory and past experience. True experience arises only when thought stops and the mind is open to direct perception.

- ❖ Any movement of thought—whether inner chatter or outer distraction—serves only to strengthen the "self." The moment the mind is quiet, the "self" dissolves, and true freedom emerges.
- ❖ The flame of discontent with the structure of thought is the beginning of wisdom. When we are dissatisfied with the constant noise of thought, when we see it for what it is—mechanical, self-centred, and limiting—we begin the journey toward true understanding.
- ❖ Thought includes all of our emotions, reactions, sensory responses, and the images we create of ourselves and others. These are not the direct experience of life; they are mental constructs that obscure our perception of what is real.
- ❖ Intuition, though often seen as a higher form of knowing, is often a reflection of our hidden desires, wishes, and hopes. True intuition arises only when thought ceases and the mind is completely still.
- ❖ When words and images become more important than the actual experience of life, we lose touch with the living reality of the present moment. The word "love" is not love. The image of love is not love. True love arises only when we cease to think about it and simply experience it.
- ❖ Life, in its truest form, lies beyond thought. Beyond thought, there is no suffering, no division—only the fullness of being. In this state of pure awareness, there is bliss and joy, for there is no longer any separation between the observer and the observed.
- ❖ Life without the "self" is a marvel. It is not an abstract concept, but a lived experience. In this state, there is no longer any need to "be" something or to "do" something

in order to feel complete. We are simply alive, in direct communion with the world as it is.

- ❖ Belief is the product of thought. It is a mental construct, a projection of the "self" onto reality. Belief has no place in the search for truth, for truth lies beyond belief. A quiet, still mind is the only necessary condition for encountering the truth.
- ❖ Belief is unnecessary for the discovery of reality. Belief is the refuge of those who cannot face the unknown. The one who knows is not bound by belief, for they are free from the need to control or define reality.
- ❖ Liberation is the extinction of the "self"—the dissolution of the ego and its attachments. It is the realization that the "self" is an illusion, a mental construct that has no inherent existence. When the "self" dissolves, true freedom arises.
- ❖ Questions arise as long as the mind exists. Doubt has its place, but it must be kept in check. True understanding transcends doubt and questions, for it arises from direct perception, not from intellectual inquiry.
- ❖ Fear is not of the unknown, but of the known coming to an end. The "known" is the past—the accumulation of memories, images, attachments and beliefs that form the "self." It is the "self" that fears its own dissolution, for without it, there is no sense of security.
- ❖ To experiment with dying to the small things in life—to let go of the trivial pleasures and attachments that bind us—is a step toward liberation. When we can let go of these small attachments with ease and grace, we are preparing ourselves to let go of the "self" entirely.
- ❖ When the mind realizes that thought is not the medium through which truth is experienced, it becomes free. This

awareness of thought's incapacity to grasp reality is the beginning of wisdom. Once we understand this, we no longer rely on thought to navigate our existence.

- ❖ True learning arises only when the competitive spirit has ceased. When the mind is free from the need to prove itself or compare itself to others, true understanding can emerge.
- ❖ Beauty arises when the "self" is absent. Beauty is the result of total self-abandonment, a surrender to life as it is. This is the nature of love—a love that is not fragmented, not limited by the "self," but a love that is whole, pure, and unconditional.
- ❖ Patience arises naturally from a quiet mind. When the mind is still, there is no impatience, no anxiety for the future. There is simply the present moment, and in that moment, there is peace.
- ❖ The primary cause of unhappiness is not the situation itself, but our thoughts about it. While we cannot control external circumstances, we can be choicelessly aware of the thoughts they trigger. This awareness dissolves the conflict and brings peace.
- ❖ The richest person is not the one with the most possessions, but the one whose mind is at peace, whose heart is full of love and compassion. True wealth is found in the stillness of the mind and the fullness of the heart.
- ❖ True success is not measured in material possessions or power, but by the quality of love that you bring into the stream of life.
- ❖ The mind, constantly clinging to its illusions, finds a false sense of security in its attachments. These illusions, though they seem solid, are but fleeting, empty creations of thought.

- ❖ Selfishness hides in the most subtle of ways. It hides in the desire for Truth, in devotion to God, in nationalism, in ideology—wherever thought creates attachment, selfishness is the root.
- ❖ Thought is extraordinarily clever in its disguises. It hides behind the most noble of ideals, subtly refining the self, strengthening the illusion of “I.”
- ❖ Thought is never the solution to the deeper problems of humanity. It may solve technical or functional issues, but when it comes to matters of the heart—of relationships, of the psyche—thought only creates more division.
- ❖ The mind gives meaning to everything, but that meaning is always arbitrary, conditional, and fleeting. It is never the essence of the truth it attempts to capture.
- ❖ A mind that operates mechanically within the confines of accumulated knowledge does not deteriorate in the same way that a mind trapped in psychological knowledge does. The mind confined by psychological thought leads only to decay.
- ❖ Whatever occurs in life, do not care in the traditional sense. Be in eternal, unfathomable silence—not a silence of indifference, but a silence that is awake, alert, and engaged in life as it is, without attachment.
- ❖ You may love an ideal or a person, but remember—such love is born of thought, and thought itself is an illusion. Once it takes form, thought escapes the control of its creator, becoming a force unto itself. Would you surrender your life for an illusion?
- ❖ When faced with a familiar question, an immediate response arises and thought remains dormant. But when confronted with uncertainty, thought becomes active—

and when there is no answer and no search for one, the mind becomes still.

- ❖ The deepest insight is that thought, whether addressing the great or the trivial, cannot resolve the fundamental problems of humanity; on the contrary, it tends to perpetuate and intensify them.
- ❖ A true man grieves not for lost time, but for having remained unaware of this sacred, timeless awareness in the earlier part of his life.

One might argue, “If all that exists in the vast expanse of the cosmos is God, then thought too—being a manifestation of electrochemical processes within the brain—must also be divine. Why, then, should thought be set aside?”

Yet such a question is rooted in a fundamental confusion. It fails to distinguish between the different orders of thought.

Functional or technical thought—necessary for language, science, daily functioning, and survival—has its rightful place. It operates within the domain of memory, knowledge, and practical utility. It is instrumental, not existential.

But there is another kind of thought: psychological thought—the self-referential movement that constructs and sustains the image of the “I,” the ego. This form of thought gives rise to division, fear, conflict, and sorrow. It creates the illusion of a separate self that stands apart from the whole, and in doing so, becomes the root of inner fragmentation.

To argue that psychological thought is sacred simply because it shares the same fundamental substrate as other

forms of thought is a category error. It is akin to insisting that a poison be preserved because it is composed of the same elements as a medicine, or that cancer cells be nurtured because they too are living tissue. Just as harmful bacteria may be part of life and yet must be eliminated for health, so too must the illusory structures of the ego be seen for what they are.

True intelligence is not merely the accumulation of knowledge, but the capacity for discernment—a penetrating awareness that sees the nature and consequence of thought in its various forms. Such intelligence is not the result of effort, belief, or resistance, but of direct perception.

And in that perception, action is immediate. One does not deliberate when confronted with danger; one acts. In the same way, when the destructive nature of psychological thought is truly seen—not as an idea, but in living reality—it falls away without conflict.

To see clearly *is* to act. Not through will, but through understanding. Not through suppression, but through the quiet light of insight.

Thought, subtle and restless, seeks security in the known.

It latches onto the body — this shape, this face, this heartbeat — and says, *'This is me.'*

It clings to a name, a label given at birth, and wears it like armour, forgetting that silence has no name.

It identifies with form — the image reflected in the mirror, the role one plays in the world — and calls it identity.

It gathers memories, both joyful and sorrowful, storing them
like treasures and wounds alike,

And from this accumulation — the body, the name, the
form, the fading impressions of the past -
Thought constructs the 'I', the separate self, the separate
individual,

A centre that believes it stands apart from life,
Apart from the wind, the trees, the stars, and the flowing of
time.

But this 'I' is an illusion in the vastness,
When one sees this — not merely as an idea, but as a living
fact —
A quietness descends, a stillness beyond words.

And in that stillness, the illusion begins to dissolve.

There is no longer the need to become someone, to protect,
to possess, or to fear.

What remains is vast, empty, full —
A presence without centre, without name, without boundary.

In that space, there is only life — untouched, unowned,
indivisible.

And in that sacred silence, love flowers —
Not the love born of desire or attachment,
But the love that simply *is* — radiant, formless, free.

Timeless Awareness

Synonyms for Timeless awareness include pure awareness, cosmic awareness, meditative awareness, choiceless awareness, image-free awareness, selfless awareness, sacred awareness, thought-free awareness, awareness from silence, attentive awareness, non-dual perception, direct perception beyond thought, pure observation devoid of the observer, and observation in the ecstasy of nothingness.

“I” is a fictitious entity. “I” (thought) is the total disorder. Aware of the total disorder “I”. Order comes. It is the quality of observation that gives energy to wash away the disorder “I”.

Silence, pure awareness, fearlessness, love, and compassionate intelligence are not separate; they form a single, fluid movement in the ecstasy of nothingness, not a sequence of events. This movement of pure awareness is not a luxury, but an essential presence in daily life.

Timeless awareness is the observation of things about you, outwardly and also inwardly, in which there is freedom from the movement of thought and feeling; freedom from the known; freedom from the past and future; freedom from wording, terming, and naming; freedom from images; freedom from inner psychological authority; freedom from the content of consciousness, both superficial and deep; freedom from tomorrow—but not the freedom of law and order, or the freedom of sex.

In choiceless awareness of our daily existence and activity without direction, without motive, without fear of punishment and reward, there is freedom from the “self”.

Choiceless awareness is a timeless, thought-free movement without dualities such as “you” and “me,” “what is” and “what should be,” beauty and ugliness, and so on. Real Freedom is found in moment to moment dying to the known. Without this freedom from psyche, we are like blind men in a world of great beauty, light and colour. Choiceless awareness is not a luxury, it is the fundamental nature of universe.

If you are unattached, there is freedom. If you are unattached, there is fearlessness. Because I am attached, I am frightened. And so, I invent God which will protect me. Then I will worship which I have invented. The Christian world, or any of the religious cultures, is built up by thought.

In True meditation absolutely there is no activity of thought. There is not even a single conflict. There is no meditator in meditation. If there is a meditator, it is not meditation. There is no goal in meditation. There is no direction in meditation. Meditation is a state of deep silence, nothingness, emptiness. That silence is not expecting something in return. That silence is not seeking something. It is this silence which knows love and compassion. In meditation there is no effort, no observer, no experiencer of silence. There is no knowing that your mind is still. If you know it, it is not still mind because there is an observer who says, “I am still”. So, stillness is non-recognizable, non-experienceable. From that great silence comes sacredness. When you realize that thought and conflict is dangerous, you avoid it as you would avoid a poison.

You cannot dissolve the "self" through thought, discipline, or effort. Even noble thoughts must cease for the "self" to dissolve, as any activity of thought revives the

dormant "self." When thought is not fuelled by another thought or feeling, its movement ends, and the mind remains empty.

Dying is living. Dying to everything each minute is living. Live side by side with death. Life and death are one. In ending, which is death, is great beauty. To live means also to end. Die to the "I" now, not when the organism dies. Psychological death means freedom from thought, freedom from the known. Dying is moment to moment. In that there is neither the past nor the present nor the future, there is only the ending. Mind has thrown away all the burden. Without this death, without death to the self-image and image maker, without death to your possessions, without death to all your attachments, without death to all your remembrances, without death to your pleasurable habits, life has very little meaning. Only if you die to the known totally, each second, may you perhaps know what the unknown is. When there is moment to moment death to the "me", there is silence, there is love. And that sacred dying is possible only in choiceless awareness of the movement of mind, moment to moment. Where there is death, self is not. The state of non-self, the state of meditative awareness is the fundamental nature of life.

JK says, "I don't have any opinion or image of myself neither as great nor as small. I don't think at all. I mean it. I am not of thought." Why do you think at all? Is there a different way of action, is there a different way of approach to life that does not require thinking at all? Yes. There is. It is timeless awareness with love and compassion.

Imagination has no place in meditation; it must be completely set aside, for the mind caught in imagination can only breed delusions. The craving for experience is the beginning of illusion. The mind must be clear without movement and in the light of that clarity the timeless is revealed.

Do what you will, the man of belief and dogma cannot enter into the realm of meditation. Meditation is the freedom from thought, and a movement in the ecstasy of Truth. That timeless sacred mind is a blessing.

If you do not know the meaning and beauty of meditation, you do not know anything of life. You may have the latest car, but if you do not know the real beauty, freedom and joy of meditation, you are missing an awful lot. Which is not to make you say, “I must learn to meditate”— it is the natural thing that comes about. A mind that is inquiring, a mind that is aware, that observes, that observes “what is” in itself, must inevitably come to this. This is self-understanding, which is self-knowing, and learning from that knowing is experience and the testing of it in daily action.

Meditation is the ending of the word. Silence is not induced by a word; the word being thought. The action born of silence is entirely different from the action born of the word. Meditation is the freeing of the mind from all symbols, images, remembrances, every idea and every belief.

The mind is petty. Any movement in any direction, at any level, the mind remains petty. If you see that, then the petty mind says, I won’t do a thing; any movement from my centre of pettiness will still be petty, whether towards God or towards anything. It realizes that and is quiet. That is all. Begin with that.

When the mind is free – not tomorrow but actually, immediately, on the instant – of envy, greed, acquisitiveness and the search for fame and power, then meditation begins. For such a mind seeking stops.

You can never say that you are meditating or set aside a period for meditation. It isn't at your command. Its benediction doesn't come to you because you lead a systematized life or follow a particular routine or morality. It comes only when your heart is really open. Not opened by the key of thought, not made safe by the intellect, but when it is as open as the skies without a cloud; then it comes without your knowing, without your invitation. But you can never guard it, keep it, worship it. If you try, it will never come again; do what you will, it will avoid you. **In meditation, you are not important, you have no place in it; the beauty of it is not you; but in itself. And to this you can add nothing. Don't look out of the window hoping to catch it unawares, or sit in a darkened room waiting for it; it comes only when "you" is not there at all, and its bliss has no continuity.**

The lark and the eagle in their flight leave no mark; the scientist leaves a mark, as do all specialists. You can follow them step by step and add more steps to what they have found and accumulated; and you know, more or less, where their accumulation is leading. But truth is not like that; it is really a pathless land; it may be at the next curve of the road, or a thousand miles away. You have to keep going and then you will find it beside you. But if you stop and trace out a way for another to follow, or a design for your own way of life, it will never come near you.

Seeing, observing, and listening, are the greatest arts. In the art of awareness lies the miracle of transformation. Thought should not interfere with the acts of listening, seeing, observing, watching and learning.

(1) Let us inquire deeply into the birth of desire.

You come in contact with an object—Then sense organs – sight, touch, hearing, taste, smell – respond and sensation arises in the brain as the response of senses. You touch the object and there is greater sensation. After some time interval (which could be just a fraction of a second) thought, which is the response of sensation steps in – as wording, naming, terming, judging – and forms an image of sensation, which then gets stored as memory. As you dwell on the image, desire arises. This is disorder. This intruding of thought is inattention. This disorder is due to intruding of thought in observation, leading to the formation of image of sensation and its accumulation as memory. Thinking about sensation is the beginning of torture, pain, pleasure. So, one has to be choicelessly aware of beginning of thought, so that thought which is of the past, doesn't enter to act on sensation. It is dangerous once thought starts acting on sensation and feelings. It is difficult to get rid of desire once it is formed. We are not denying sensation. We are denying only the entry of thought. It will be a vegetative state, if you deny sensation. Sensation is natural. Sensation must exist. Sensation is not desire. Sensation is of the present moment. The issue lies not with sensation, but with the intrusion of thought, with the intrusion of the observer. Only when you allow thought which is the response of sensation, to act upon it, then desire and conflict are born from the cycle: image □ memory □ desire □ conflict. Do not play with thought.

To see clearly, one must be choicelessly aware of the very birth of thought. When thought begins to stir in response to sensation, watch it—not through more thought, but with pure observation. Such awareness, untouched by naming or judgment, dissolves thought naturally, without suppression.

We are not suggesting the denial of sensation. Sensation is intrinsic to life. Without it, the brain grows dull and mechanical. What must be denied is not sensation, but the movement of thought that corrupts it, converting the moment into memory, and memory into desire. Sensation is always in the now. Desire belongs to time.

This is why it is dangerous to allow thought to shape our sensations and emotions. Once desire is born, it is difficult to be free of it, for it feeds on repetition and becomes the basis of psychological suffering.

Can you watch the beauty of nature, the beauty of the world, with all your senses awakened and alert and without letting thought interfere? Enjoyment is completely for the moment. When thought takes over, it becomes mere pleasure, mechanistic and repetitive.

When all the senses function harmoniously, in their full vitality, the 'self'—which is the product of fragmented attention—has no place. It is only when perception is partial, when one or two senses dominate, that thought slips in and begins to divide, measure, and create the illusion of the observer.

Thus, in the simple act of seeing, when contact arises and sensation flows without the shadow of thought, there is sanity, clarity, and a certain sacredness. This is timeless awareness. But when thought, which is itself a subtle form of

sensation, takes hold, it creates an image, and from that image, desire is born—and with it, conflict. This is inattention.

Therefore, observe not the object alone, but the beginning of thought. Watch it gently, without interference. Then there is freedom—not from sensation, but from the bondage of desire.

(2) The Art of Observation — Choiceless Awareness

True observation begins with silence—not the silence of suppression, but of undistorted attention.

You come in contact with an object. The sense organs—sight, touch, hearing, taste, and smell—naturally respond. Sensation arises in the brain as a direct, immediate response. This is pure perception—untainted, whole, alive.

But if one is inattentive, even for a fraction of a second, thought—conditioned, mechanical, rooted in memory—intervenes. Thought, as the response of sensation, begins to name, to judge, to form an image. That image becomes memory, and from memory, desire is born. In this way, the observer is born—the one who compares, chooses, and reacts—and with the observer comes distortion.

However, when one is choicelessly aware—fully attentive to the arising of thought—then thought has no foothold. The sensation, seen without interference, without naming, simply comes and goes. It leaves no residue. There is no image, no continuity, no conflict. This is observation without the observer, seeing without the veil of thought.

This silent attentiveness can be cultivated through a simple pause. Pause before reacting, before judging, before naming. In that pause, in that sacred interval of stillness, lies the essence of freedom. A harsh word, a careless thought, a reactive impulse—all dissolve in that space where awareness is undivided.

When one observes in this manner—with total attention—all the senses come alive together. There is no fragmentation; no part of you stands apart to evaluate or possess. Thought no longer chases sensation. In that moment of complete perception, there is no self. There is only the act of seeing.

This is the art of observation—the ground of choiceless awareness. And in that field, the seeds of conflict, desire, and fear do not take root.

(3) How to Dissolve Desire Once It Has Arisen

When desire has already been triggered—perhaps due to a lapse in attention—do not resist it, do not condemn it, do not justify it. Simply remain still. Do not act upon it through thought. Do not analyse it, don't run away from it, and do not seek to control it. Let it be, in the light of pure, silent awareness.

It means you are ignoring the desire without applying thought to suppress it, to control it. Suppression and condemnation are the “self”. Desire, in itself, is just a dead matter, a dead past, a dormant matter – unless thought acts upon it. So, remain attentive moment to moment so that thought does not arise to revive the psychological dead past. Desire cannot survive unless it is continuously nourished by thought. You will notice that the fire of desire cannot sustain itself without the fuel of thought, like a flame extinguished

for lack of air. **So, it is important to find out what gives continuity to desire, rather than focusing on how to end it.** Through thought, we give continuity to desire. That clarity, that choiceless awareness, ends it naturally, effortlessly.

Thus, moment-to-moment attention is the key—not attention to the object of desire, but to the very movement of thought that revives it. Where attention is, thought is not. And where thought is absent, the past has no power.

In that space of stillness, desire withers—without conflict, without repression, without effort.

One might say that in relationships and observation, psychological memory should not intrude. But I ask, why should the brain retain psychological memory at all? Is it necessary to record memories which builds up the ego, create images, and shape the "self"? Can the mechanical process of recording not take place, which means not to get hurt? Recording is essential only in the technological realm; it is absolutely unnecessary in the psychological domain, within the realm of the psyche.

Awareness is that state of mind which observes something without any condemnation or acceptance, which merely faces the thing as it is. When you look at a flower non-botanically, then you see the totality of the flower; but if your mind is completely taken up with the botanical knowledge of what the flower is, you are not totally looking at the flower. Though you may have knowledge of the flower, if that knowledge takes the whole ground of your mind, then you are not looking totally at the flower.

So, to look at a fact without choice is to be aware. In that awareness, there is no choice, no condemnation, no like or dislike, no accumulation and no movement as profit and

loss. But most of us are incapable of doing this because traditionally, occupationally, in every way, we are not capable of facing the fact without the background. We have to be aware of our conditioning, and that conditioning shows itself when we observe a fact; and as you are concerned with the observation of the fact and not with the background, the background is pushed aside. When the main interest is to understand the fact only, and when you see that the background prevents you from understanding the fact, then the vital interest in the fact wipes away the background. There should be no screen of words between you and the fact.

Great seers have always encouraged us to acquire experience. They have said that experience gives us understanding. But on contrary, it is only the innocent mind, **the mind unclouded by experience, totally free from the past – it is only such a mind that can perceive what is reality.** If you see the truth of that, if you perceive it for a split second, you will know the extraordinary clarity of a mind that is innocent. This means the falling away of all the encrustations of memory, which is the discarding of the past. But to perceive it, there can be no question of “how.” Your mind must not be distracted by the “how,” by the desire for an answer. Such a mind is not an attentive mind. The ending of sorrow is realized in sorrow itself, not away from sorrow. To move away from sorrow, to move away from “what is”, is merely to find an answer, a conclusion, an escape; but sorrow continues. Whereas, if you give it your complete attention, which is to be attentive with your whole being, then you will see that there is an immediate perception in which no time is involved, in which there is no effort, no conflict; and it is this immediate choiceless perception that puts an end to sorrow.

Most of us pay attention with a motive. You pay attention as a boy does when he has to pass examination because he has to. You pay attention when you want more money, when there is competition, when there is fear, when there is a reward, when there is a punishment – you give more attention, more time, more thought, more feeling. Which is, you pay attention through a motive. Therefore, it is not complete attention but **partial attention**. When I want something from you, and I pay attention to you, I am not paying attention to you at all. I want something from you, and all my bending the knee and worshipping you and putting garland around you is just a camouflage to get something from you.

Total attention: When you attend, that is, when you give your mind, your nerves, your eyes, your ears, your heart in the sense of affection, love, compassion, there is complete attention; it takes place, does it not? Total attention is that. When there is no resistance, when there is no censor, no evaluating movement, no division, no recording then there is attention— total attention. Have you got it! In that state of attention, there is no entity who is attentive, there is no centre from which you are attending; there is only attention, there is no reaction, no recording. When you are completely attentive, the “you” does not exist at all. The “you” is the censor, the past. Total attention is love. It is only inattention that creates the entity that listens. In state of inattention, there is reaction, recordings, image formations, and the development of the ego.

Only total attention brings about the cessation of the observer. And when there is ending of the observer, there is ending of the thing which he has created as “what is.” Because observer is the observed.

In pure awareness, there is no thought, because there is no movement at all. Movement means measurement, comparison. In pure awareness there is no centre, no accumulation. Pure awareness is awareness in silence, in innocence, in emptiness. **Out of that awareness from silence, the brain can operate; but not the thinker in terms of seeking security.**

When you are conscious of inattention, when you are aware of inattention, you are attentive, are you not? So be conscious of inattention. Through awareness of inattention, attention comes. Awareness does not result from the struggle to be aware; it comes of its own accord when you are conscious of inattention. **Inattention** is a state of movement of thought. **Attention** is choiceless awareness of **inattention**. **Meditation is a movement in attention.**

Meditation is total attention to whatever you are doing throughout the day. If you are putting on your tie, attend to it. If you are talking to somebody, pay complete attention. In attention, there is no centre as the “me”. Only when there is no attention, there is the formation the “self”, from which all sorrow, pain and division arise. So, meditation is this sense of total absence of the “self”. And when there is that attention, the mind becomes completely quiet, silent, without any pressure. That which is silent has vast space. Only then that which is nameless comes into being. Then life, all life, yours and another’s, all existence, becomes sacred, holy. This is the meaning of life and the meaning of meditation. Meditation is not something apart from daily living. It is the actual way of living from birth to death, to the boy to the man on death bed. But if you want a reward out of meditation, we cannot come upon it.

A mind that is intensely attentive can observe very clearly without distortion, without any resistance, without a centre, without an entity that is listening and yet function efficiently, clearly and objectively when necessary.

Attention takes place when there is complete stillness. In attention, there is no exclusion, no comparison. When the brain can be completely still but active, sensitive, alive, not asleep, in that state of attention, there is no fear. **In that attention, there is a quality of movement that is not of thought, feeling, emotion or sentiment.**

To completely attend means a mind that is completely still to listen i.e. listening without a centre which means you are not interpreting what he is saying, you are not agreeing or disagreeing, you are not comparing or translating what he is saying to suit your own particular mind.

A deep inward seriousness is necessary to bring about total attention, care, and responsibility toward your children, neighbours, and servants

Question: I find it impossible to be aware all the time.

Answer: Don't be aware all the time! Just be aware in little bits. Please, there is no being aware all the time – that is a dreadful idea! It is a nightmare, this terrible desire for continuity. Just be aware for one minute, for one second, and in that one second of awareness you can see the whole universe. That is not a poetic phrase. We see things in a flash, in a single moment, but having seen something, we want to capture, to hold it, give it continuity. That is not being aware at all. When you say, 'I must be aware all the time', you have made a problem of it, and then you should really find out why

you want to be aware all the time. See the greed it implies, the desire to acquire. And to say, 'well, I am aware all the time,' means nothing.

It is very difficult to be so constantly aware. It is almost impossible. Have you ever tried sitting completely still sitting without any movement of the body and eyes. Sitting still for two to ten minutes is enough. Don't sit for half an hour. Don't be greedy. You cannot keep a mechanism working at full speed all the time; it would breakup; it must slowdown, have rest. Similarly, we cannot maintain total awareness all the time. To be aware moment to moment is enough. If one is totally aware for a minute or two and then relaxes, and in that relaxation spontaneously observes the operations of one's own mind, one will discover much more in that spontaneity than in the effort to watch continuously. You can observe yourself effortlessly, easily – when you are walking, talking, reading – at every moment. Only then will you find out that the mind is capable of freeing itself from all the things it has known and experienced, and it is in freedom alone that it can discover what is true.

Awareness does not result from the struggle to be aware; it comes of its own accord when you are conscious with your whole being, when you realize the futility of choice. You can test this only when you are really in a crisis; you cannot test it intellectually, when sitting at your ease and imagining a mental conflict.

From the outward choiceless awareness you come to the inward choiceless awareness, but if you are not aware of the outer, you cannot possibly come to the inner. When there is inward choiceless awareness of every activity of your mind and your body, when you are aware of your thoughts, of your

feelings, both secret and open, conscious and unconscious, then out of this awareness there comes a clarity that is not induced, not put together by the mind. And without that clarity you may do what you will, you may search the heavens and the earth and the deeps, but you will never find out what is true.

Pure awareness is the sense of watchfulness in which there is no choice, but observing “what is” -- the “self”.

As long as choiceless awareness seems to be a goal; it is a mental construct. When you are disillusioned, you are nothing other than choiceless awareness itself.

Pure awareness is a state of constant observation, free from the interference of thought. It involves watching the activities and responses of your own mind without thought, without the “me” and its self-centred activities. In this state, there is no condemnation or justification, as both are merely forms of thought. In this awareness there is no place for thinker and observer and these are not separate from thought itself. In this awareness there is no preference, naming, terming, wording, or defining, and no choice nor reliance on past, present, or future. This awareness is devoid of past knowledge, images, attachments, verbalization, interpretation, translation, or conditioning. In this awareness there is no accumulation, no reaction, no resistance and no recognition. Feelings, rewards, aims, causes, or efforts have no place in pure awareness, nor does it have a direction or goal. Motives and goals distort perception, and pure awareness does not involve escaping from, denying, or suppressing facts. It is free from symbols, beliefs, opinions, ideas, conclusions, analysis, and fatigue, remaining in its pure, timeless state.

So Pure awareness is both outward and inward awareness from silence, by silence, in silence.

When you are aware of the movement of your thought without another thought condemning or justifying it, then no fuel is supplied for the continuation of first thought and hence thought ends effortlessly. In choiceless awareness, the “self” is not; you are looking at the fact without the background of fear, hope, despair and remembrances.

Observe, and in that observation, there is neither the “observer” nor the “observed” – there is only observation taking place in the active present, without accumulation, moving constantly afresh, anew second to second.

The very choiceless awareness of chattering of mind, ends chattering.

Choiceless awareness implies to be aware, both objectively – outside – and inwardly without any choice, just to be aware of the colours, of the tent, of the trees, the mountains, nature – just to be aware – not choose, not say, “I like this, I do not like that”, or “I want this, I do not want that”; to observe without the observer, without a centre. Choiceless awareness is an action not based on thought and there is no time interval between perception and action.

The art of observing is much more important than the thing you observe.

The moment you make an effort to analysis, to see, to observe, you are distorting, you are brining into being your conditioning.

Do not condemn “self”, but be choicelessly aware of “self” i.e. be choicelessly aware of your thoughts, your responses

without condemnation, justification, without naming or wording as they chase each other across the space of your mind – your fear, pleasure, despair, conflict, sorrow, anger, jealousy, greed – then there will be effortless dissolution of “self”. If you condemn or justify the movement of “self”, “self” will not dissolve. Condemnation or justification is the continuation of “self” itself. Condemnation or justification strengthens “self”.

As you observe the movement of thought through pure observation, there remains nothing of thought. See the beauty of that nothingness, that emptiness with full of undissipated energy. Pure awareness is a movement in the ecstasy of truth from nothingness-to-nothingness.....

Thought has a place, very small place. But when one realises that thought has no place at all in the psyche, one can function normally, healthily, sanely in this world with a mind that is not cluttered up by thought. And it is only such mind, the religious mind, that can know something beyond all the imaginations and structure of man’s hope.

If not a single thought or emotion goes by without you observing, it gives you such sharpness of observation. When you live with a snake in a room; you watch its every movement, you are very, very sensitive to slightest sound it makes. In such a state of attention, in such awareness the totality of your “self” is revealed in an instant as dangerous precipice and vanishes.

Be alert to the slightest hint of thought's beginning so that it doesn't intrude into the present. In other words, remain

choicelessly aware of the moment thought arises, preventing it from taking form.

Choiceless awareness is to come in direct contact with the fact without opinion, conclusion and naming and when you come in instantaneous direct contact with the fact, the fact dissolves. Don't allow thought to operate in the perception. Thought distorts perception. Thinking is an act of evil.

Being fully conscious of one's whole process of thinking, and being able to go beyond that process, is awareness.

Holistic perception is only possible when there is no image – no symbol, no idea, no words, no form – which are all the images. And a mind which is full of images cannot perceive. It sees through images and so perception is distorted. When thought is completely silent, only then is there a state of experiencing without experiencer. Then one shall know what Truth is.

If there is holistic perception, memory can be used intelligently, not neurotically or biasedly.

Look at your wife, husband, friend, enemy without past knowledge about them, without an image you have built about them; look at them as if you were seeing them for the first time in your life—that is pure awareness. Observe your anger, envy without naming it, without a movement of thought justifying or condemning it, look at it as if you were facing it for the first time in your life, then you will see that you go beyond it—that is pure awareness.

So, we must observe ourselves – who are part of violence – and the immense search for pleasure with its fears,

with its frustrations, with the agony of loneliness, the lack of love, the despair. To observe this whole structure of oneself without the observer, to see it as it is without any distortion, without any judgment, condemnation or comparison – which are all the movement of the observer, of the ‘me’ and the ‘not-me’ – demands the highest form of discipline.

If you are able to observe yourself, your ways of thinking, your activities, how you look at people, what you see, what you do, how you talk – the whole of it – then you will find that out of that observation, with that seeing, with that total perception, that very total perception is the energy, the flame that burns out the past.

Meditation is the emptying of the mind of the activity of the “self”. And you cannot empty the mind of the activity of the “self” by any practice, by any method, or by saying “Tell me what to do”. Therefore, if you are really interested in this, you have to find out for yourself your own activity of the “self” – the habits, the verbal statements, the gestures, the deceptions, the punishments, the guilt that you cultivate and hold on to as though it were some precious thing instead of throwing it away – all the activities of the “self”. And that demands direct awareness.

Now listen to this. You have read that statement: awareness is a state of mind in which the observer with its choice is not. You hear that statement. You immediately want to put it into practice, into action. You say, ‘What am I to do? How am I to be aware without the observer?’ You want an immediate activity – which means you have not really listened to that statement. You are more concerned with putting that statement into action than with listening to the statement. It is like looking at a flower and smelling the

flower. The flower is there, the beauty, the colour, the loveliness of it. You look at it and pick it up and begin to tear it to pieces. And you do the same when you listen to the statement that in awareness, in attention, there is no observer, that if the observer is, then you have the problem of choice, conflict. You hear that statement and the immediate reaction of the mind is, 'How am I to do it?' so you are more concerned with the action of what to do about statement than with actually listening to it. If you listen to it completely, then you are breathing the perfume, the truth of it. And the perfume, the truth, acts, not the 'me' that is struggling to act rightly. Have you got it? When there is pure observation of any problem there is a transformation, a mutation, in the very structure of the brain cells.

So, to find out the beauty and the depth of meditation, you have to inquire into the activities of the self, which is put together by thought. So, you have to understand thought. Please listen to this. Listen; don't do anything about it, just listen. Find out if it is false or true. Just observe. Listen with your heart, not your beastly little mind.

Pure awareness implies an observation in which there is no choice whatsoever, just observing without interpretation, translation, distortion. And that will not take place as long as there is an observer, (the "self") who is trying to be aware. Can you be aware, attentive, so that in that attention there is only observation and not the observer? Awareness is a state in which the observer with its choice is not. **The moment I am aware that I am aware, I am not aware. In awareness, "observer" is not.**

I wonder how you see things. We see with thought, with memory, with knowledge, and when you so see things –

that is, with the mind – we are seeing what has been, not actually what is. We do not see, because we have opinions about what we see.

Choiceless awareness is not detail awareness. But in that awareness, the details exist.

Thought is time, thought is sorrow, thought is fear; thought is always dividing, contradictory, pulling in one direction opposed to another direction; desire. So, can the brain respond anew, afresh, though it has had millions of years of experience, though it has been conditioned completely? Can that brain not respond instantly with thought? Which means, can the brain be quiet, not always jump to conclusions, not always offer opinions, judgements and evaluations, which are all based on the past conditioned mind, which is “me”.

When I was a child, I used to forget everything. So, I was told to “Learn to remember” to move ahead in life. Now, when I am able to remember.... I am told to “Learn to forget” and move ahead in life, which means invite death while living, which means ending –ending your continuity, your worries, your fears, your insults, your attachments. That means a life of no registration except that which is essential for daily living, technological knowledge etc.

Most people think that learning is encouraged through comparison, whereas the contrary is the fact. **Comparison brings about frustration and merely encourages envy, which is called competition.** Like other forms of persuasion, comparison prevents learning and

breeds fear. Real learning comes about when competitive spirit has ceased.

Learning is a constant, everlasting, non-accumulative process in the state of silence. Learning is not an accumulation of knowledge; learning is a movement which is always new and therefore action is always new. Learning is constant discarding. What we have learned, we must discard in order to learn. Learning is a movement in freedom; knowledge has a centre that is accumulating, from which it moves, and therefore it cannot move far. Learning is infinite when there is no accumulation from that learning.

Any conclusion I have about myself, that I am good, that I am bad, that I am noble, ignoble, there is great nobility in me, but I act ignobly – all that kind of thing – all that is an image, a conclusion about myself. So, I cannot learn about myself, if I have any previous opinion about myself. The world outside me: technology, the trees, the mountains, the science, all that, I want to look at it as though I am looking at it for the first time in my life. If I do so I see things much more vividly, more intensely. I find new things in that look. And if I want to look at you, if I have an image about you, I cannot see you. I have no relationship with you, the image prevents me from having contact with you. Inwardly if the mind has any opinion about itself, then it cannot learn about itself.

To observe the movement of the breeze in the tree you cannot do anything about it. It moves either with violence, or with grace, with beauty. You, the observer, cannot control it. You cannot shape it, you cannot say, “I will keep it in my mind.” It is there. You may remember it. But if you remember it and recollect that breeze in the tree the next time you look

at it, you are not looking at the natural movement of the breeze in the tree, but only remembering the movement of the past. Therefore, you are not learning; you are merely adding to what you already know. So past knowledge becomes, at a certain level, an impediment to a further level.

Understanding is not intellectual or verbal. It requires not only an intellectual capacity to reason objectively, to think very clearly and sanely, but also a quality of silence with it. When one truly understands something, if one observes, the mind is very quiet, attentive, listening. And in that peculiar quality of silence, quietness, there is understanding. And that understanding is not something apart from action. Understanding is action. The two are not separate.

Art of listening: How do you listen? Do you listen with your projections, through your cluttered mind, through your ambitions, desires, fears, anxieties, through hearing only what you want to hear, only what will be satisfactory, what will gratify, what will give comfort, what will for the moment alleviate your suffering? If you listen through the screen of your desires, then you obviously listen to your own voice; you are listening to your own desires. One is always listening with knowledge, seeing with knowledge. And is there any other form of listening? Listening has importance only when one is not projecting one's own desires through which one listens. Can one put aside all these screens through which we listen, and really listen through silence.

I don't know whether you have listened to a bird. To listen to something demands that your mind be quiet – not mystical quietness, but just quietness. I am telling you something, and to listen to me you should be quiet, not have

all kinds of ideas buzzing in your mind. When you look at a flower, you look at it, not naming it, not classifying it, not saying that it belongs to a certain species, not using the words red, beautiful, not saying how beautiful is God's creation and so on – when you do these, you cease to look at it. You can perceive the marvellous beauty of a flower, the sea only when you look at it with the awakening of all the senses at the same time without interference of thought, without interference of words. Therefore, I am saying that it is one of the most difficult things to listen – to listen to the communist, to the socialist, to the Congress man, to the capitalist, to anybody, to your wife, to your children, to your neighbour, to the bus conductor, to the bird – just to listen. **It is only when you listen without the idea, without thought, without wording, that you are directly in contact; and being in contact, you will understand whether what he is saying is true or false; you don't have to discuss.**

Do you know what it is to listen with love? – which doesn't mean that we shouldn't be critical, which doesn't mean that we should accept everything that is said. It doesn't also mean that we agree or disagree. You listen, listen with care, with affection, with a sense of communication with each other. And for that one must have love. And probably that is what is missing. We are all too terribly intellectual, or too romantic, or too sentimental. All that denies love.

Real listening is only when the mind is quiet, when the mind does not react immediately, when there is an interval, when there is a silent pause between what is being said and your reaction. Then in that interval there is quietness, there is silence in which alone there is a comprehension, which is not intellectual understanding.

We are concerned in bringing about a mutation in the human brain cells. To bring about such a revolutionary change within yourself, you have to listen, not accept, not deny, not compare, but just listen, which is quite a difficult thing to do. For most of us, whenever we listen to something, we are either justifying it, comparing it with what we know, or referring to some authority that we have established for ourselves. When you do that, you are not actually listening; you have deviated, you have moved away.

Question: While I am here listening to you, I seem to understand, but when I am away from here, I don't understand, even though I try to apply what you have been saying.

Ans: You should listen to yourself, and not to the speaker. If you are listening to the speaker, he becomes your authority and it comes in the way to understanding yourselves. So, what you are doing here is listening to yourself. You are looking at the picture the speaker is painting, which is your own picture, not the speaker's. If that much is clear, that you are looking at yourself, then you can say, "Well, I see myself as I am, without any movement of thought about what I am" – and that is the end of it. But if you say, "I see myself as I am, and there must be a change," then you begin to work out of your own understanding – which is entirely different from applying what the speaker is saying.... But if, as the speaker is speaking, you are listening to yourself, then out of that listening there is clarity, there is sensitivity; out of that listening the mind becomes healthy, strong. Neither obeying nor resisting, it becomes alive, intense – and it is only such a human being who can create a new generation, a new world.

We think it is important to understand the operation, the functioning, the activity of the brain. It is only when the brain, which is conditioned animalistic brain, the brain that has been cultivated through centuries of time, which is everlastingly seeking its own security, its own comfort – it is only when that animalistic brain is quiet that you will see that there is a different kind of movement altogether, and it is this movement which is going to bring clarity. It is this movement which is clarity itself. To understand, you must understand the animalistic brain, be aware of it, know all its movements, its activities, its demands, its pursuits, and that is why meditation is very important. I do not mean the absurd, systematized cultivation of a certain habit of thought, and the rest of it; that's all too immature and childish. By meditation I mean to understand the operations of the brain, to watch it, to know how it reacts, what its responses are, its tendencies, its demands, its conditioning, its aggressive pursuits – to know the whole of that, the unconscious as well as the conscious part of it. When you know it, when there is an awareness of it, without controlling it, without directing it, without saying, “this is good; this is bad; I'll keep this; I won't keep that,” – when you see the total movement of the mind, when you see it totally, then it becomes quiet and then unveils the compassionate intelligence of life energy.

Is it possible for a mind that has been so conditioned – brought up in innumerable sects, religions, and all the superstitions, fears – to break away from itself and thereby bring about a new mind?... The old mind is essentially the mind that is bound by authority. I am not using the word authority in the legalistic sense; but by that word I mean authority as tradition, authority as knowledgeable, authority as experience, authority as the means of finding security and remaining in that security, outwardly or inwardly, because,

after all, that is what the mind is always seeking – a place where it can be secure, undisturbed. Such authority may be the self-imposed authority of an idea or the so-called religious idea of God, which has no reality to a religious person. An idea is not a fact, it is a fiction. Your quid pro quo God is a fiction; you may believe in it, but still, it is a fiction. **But to find God you must completely destroy the mind, because the old mind is the mind bundle of fictions and it is always, consciously or unconsciously, seeking a permanency, security to its own bundle of fictions.**

Our lives are so short and during that short period there is nothing to learn about the whole field of psyche, which is the movement of memory; we can only observe it. Observe without any movement of thought, without past knowledge. Just watch. Watch your psyche, watch those clouds shaping and reshaping, watch the trees, the little birds. It is all part of life. When you watch attentively, with diligence, there is nothing to learn; there is only that vast space, silence and emptiness with its bliss.

As long as there is a division between the onlooker and the thing that is looked upon, is there beauty? As long as there is a division of any kind, between you and the cloud, between you and the child with a smiling face, is there beauty? When you look at something, a tree or a cloud, the mountain or the water, can you look at it without the division or the distance created by thought? Which does not mean you identify yourself with the tree. You do not become the tree, thank God. You observe it, and in that observation, there is no observer and the observed but only the pure observation. Then there is a direct contact. You can do that with a tree fairly easily because it does not affect you, but do it with your husband or wife, or with a friend, it becomes the very devil.

Can you look at yourself without condemning or justifying?
Can you look at yourself without any distortion of thought?

It is very important to understand the whole structure and nature of thinking and to observe the movement of thought. As you would observe a bird on the wing, just observe it, watch it. You can only watch it without the watcher. The watcher is the image of the past. The watcher is the conclusion, and the watcher when he watches cannot observe; he only observes through the eyes of the past. Therefore, there is division between the observed and the observer. So, can you observe this whole movement of thought, pleasure and fear, without any resistance? Resistance and the action of will is the “me”, the “I”, the ego. That resistance is the factor of division.

The observer effect in quantum mechanics demonstrates that mere observation alters the behaviour of particles. It also suggests that particles possess a form of awareness. Observation exerts a strange influence on quantum systems, causing particles to exist in multiple states until observed. The act of observation, in turn, transforms the phenomenon being observed. Similarly, the pure observation of movement of thought results in its dissolution.

“What Is”:

We are in constant avoidance of “what is”—yet “what is” is the very essence of the self. My loneliness, sorrow, emptiness, pain, jealousy, hatred, fear, anxiety, anger—these are not separate from me; they *are* me. To be fully, silently aware of “what is”, without justification, condemnation, suppression, or even naming—without the intrusion of

thought—is the cessation of “what is”. In that ending, there is the flowering of *nothingness*.

There exists only *what is*, not what *should be*. The “should be” is a mental construct—a projection, an ideal born of thought—an escape from the actuality of what is present. This divergence between actuality and abstraction gives rise to inner conflict. The ideal, the opposite, the romanticized or imagined state, is a non-fact; it is the fictitious. Only the actual has reality. The imagined freedom from pain—the pleasure of non-pain—is a projection of thought that divides and fragments the actuality. Thought, by its very nature, is divisive. To see “what is” without interference of thought is to end fragmentation, to end conflict, to end “what is”.

To acknowledge, without distortion, that one is greedy, envious, or false, is already the beginning of freedom. This demands honesty—deep, unflinching honesty—which we rarely possess, as we are conditioned by dishonesty in thought, in relationship, in action. It is only in seeing clearly *what one is*, without escaping into its opposite, that real transformation begins. To say “I lied because...” is to evade. But to simply see “I am a liar”—without narrative—is the ground of freedom.

This direct seeing, this choiceless awareness of “what is”, not filtered through memory or judgment, is the ending of conflict and the beginning of order. Without this awareness, without self-understanding, the eternal has no foundation. It becomes a belief, a symbol, an escape into abstraction. From the perception of disorder, order blossoms.

To observe the movement of thought as it arises—and to recognize it as inherently neurotic—is to bring an end to its authority.

To say “I am violent” is to face a fact. To wish to become non-violent is to create an illusion. Non-violence is not a fact; it is an idea, a mental fabrication. To desire its opposite is to introduce duality. Fact has no opposite. Let the fact reveal itself, for if one tries to change or overcome it, one creates the division of observer and observed, and conflict arises. But to be wholly aware of violence, without condemnation or justification, is to give complete attention to it. In that attention, energy is not wasted in resistance, and violence dissolves.

To live without conflict is not a passive or inert state—it demands extraordinary sensitivity and intelligence. This freedom does not arise from suppression or escape, but through the deep understanding of how conflict originates—from division, from ideals, from the “should be”. To remain silently with “what is”, without the urge to control, suppress, or escape, is to discover a wholly different way of living.

Our education has trained us to deny “what is”, to evaluate and compare it. But we must look at it afresh, silently, without the movement of thought. In such observation, there is no conflict—only clarity. Energy, once wasted in struggle, becomes available for deep awareness. In that observation from emptiness—free of resistance, free of ideals—what is undergoes transformation.

The emptying of the mind is not an act of will or thought. It is the result of continuous awareness, choicelessly observing “what is” without distortion. Such a mind, though silent, can use thought functionally when necessary—without being used by thought.

Discontent exists. It is “what is”. Whether it arises from social injustice, existential restlessness, or revolt

against the structure of thought, it is to be observed without escape or distortion. In that non-resistant awareness, there is the flowering of inner stillness.

When a challenge arises, to look at it completely, silently—without naming, reacting, or imposing meaning—is to come into direct contact with the fact. In this contact, the duality of observer and observed ends. This is meditation—not the pursuit of an ideal state, but the perception of truth. This is virtue. This is sacredness. It is like the flight of an eagle, unburdened, open, vast.

To condemn or justify is to perpetuate conflict. The seeing of “what is” without the word, without thought, transforms “what is”. The quality of seeing—the energy, intensity, and passion with which one looks—is what transforms. But passion cannot arise in a mind distracted by delusions or pursuits of ideals.

When the mind is free of becoming, of ideals, of comparison and condemnation—when its entire structure collapses into stillness—then “what is” undergoes radical transformation. As long as we name and categorize experience, the mind remains in relationship with it, which is fragmentation. But when naming ceases, the division between the observer and the observed ends. In this ending, there is integration.

Words are the past. Words are memory, thought, the “me”, the observer. To say “I am greedy” is to use the word of the past to interpret the present feeling. But the feeling is of the present, immediate. To look at the feeling without the word is to be free of the observer. This freedom from the word allows direct perception. It is this direct, wordless

seeing that gathers the energy necessary to dissolve the feeling—and in that dissolution, peace arises.

Can we look at greed—not the word, but the actuality—without interference of knowledge? This is humility: to meet “what is” without distortion, without pretence.

To perceive “what is” without thought is to perceive the universe as it is. The denial of “what is” is the root of conflict, and therefore of sorrow. The real virtue lies in this choiceless awareness of “what is”. And from this virtue, thought may be used, but it no longer dominates.

Looking without thought is not blankness. It is the deep, intelligent awareness that understands the nature and limitation of thought.

Conflict arises only when there is the duality of “what is” and “what should be”. Violence is a fact; non-violence is a fabrication. Observe the fact. Let it reveal its nature. Give complete attention to it—attention without thought. In such attention, violence ends.

Even in physical pain, if one can observe without resistance, without labelling, without fleeing from it, there can be space between the sensation and the psychological reaction. Just as one can listen to the barking of a dog without irritation, one can observe pain—not identifying with it, not desiring its opposite. In this deep attention, perhaps even pain can be transformed.

The observer *is* the observed. The thinker *is* the thought. Sorrow, jealousy, fear—these are not separate from the self; they *are* the self. The self, in essence, is “what is”—

a structure born of thought, sustained by memory and time. Since both the observer and the observed arise from thought, there is no actual division between them. The one who observes and that which is observed are fragments of the same process—thought perceiving its own projection. Therefore, the observer, being part of the problem, cannot resolve it and instead creates duality and conflict. True transformation begins in awareness without the observer—a state of perception unclouded by the past and unfiltered by thought. In this choiceless awareness, conflict ceases, and energy is no longer dissipated through resistance or division. That undivided energy becomes quiet, vast, and lucid. In the face of real danger, this shift happens effortlessly and instinctively—revealing a mind free from separation, clear in insight, and whole in its response.

Let the world ignore you, reject you, misunderstand you. Let sorrow envelop you, noise surround you—meet it without resistance. Do not seek its opposite, for the opposite is an illusion. Fact has no opposite. In silent awareness of the fact, without analysis, without longing for escape, there is no conflict. And in that wholeness of being, nothing in the world can truly harm you.

Loneliness:

The sense of loneliness—the feeling of isolation, of disconnection, of a void that no relationship or activity seems to fill—is born from the narrowing of vast existence into the confines of the self, the "me". This self-centred activity, this contraction of life into psychological boundaries, gives rise to the ache of separation.

Why is there such fear in confronting this blankness, this sense of emptiness? Any movement away from ‘what is’—any effort to escape the fact of loneliness—inevitably breeds conflict, sorrow, and fragmentation. Conflict exists only when the mind refuses to face what is, and instead seeks escape through knowledge, belief, activity, or illusion. The complexity lies not in loneliness itself, but in our innumerable ways of avoiding it.

Loneliness is born out of insufficiency. In its shadow, we cling to attachments—family, ideas, possessions, work—creating identities through them, and finding in them the means to run from the inward vacuum. But dependence, in any form, is bondage. The mind that depends is never free.

This sense of loneliness is not unfamiliar. We all know it: in a crowd, in success, in rituals, in knowledge, in devotion. It is always there, waiting in the stillness between distractions, resurfacing when the amusements end. We try to mask it through achievement, through relationships, through belief—but it remains, undiminished.

Can the mind look at loneliness—not as something to be conquered or resolved, but to simply observe it? Without naming, without resisting, without condemning? In that silent, choiceless awareness, something extraordinary takes place. The observer, who seeks to escape or alter the feeling, is itself the product of thought. And where there is no observer, only observation, there is direct contact with that emptiness. In that direct perception, loneliness is not something to run from—it simply *is*.

The mind itself is that emptiness—not observing it from outside, but being that very state. In that complete stillness, without the interference of thought or the naming process, there is no movement of escape. Then, is there not a

different quality altogether—a sacred emptiness, free from fear, from craving, from becoming? Out of that total awareness, out of that silence untouched by effort, there may arise a transformation—not of loneliness into something else, but of perception itself. And in that perception, there is freedom.

Aloneness:

Only in aloneness there is innocence: Most of us are never alone. You may withdraw into the mountains and live as a recluse, but **when you have with you all your ideas, your experiences, your traditions, your knowledge of what has been – you are not alone.** The Christian monk in a monastery cell is not alone; he is with his conceptual Jesus, with his theology, with the beliefs and dogmas of his particular conditioning. Similarly, the sannyasi in India who withdraws from the world and lives in isolation is not alone, for he too lives with his memories.

We are talking of an aloneness in which the mind is totally free from the past and the future, and only such a mind is virtuous, for only in this aloneness is there innocence. Perhaps you will say, “That is too much to ask. One cannot live like that in this chaotic world, where one has to go to the office every day, earn a livelihood, bear children, endure the nagging of one’s wife or husband, and all the rest of it.” But I think what is being said is directly related to everyday life and action; otherwise, it has no value at all. You see, out of this aloneness comes a virtue which brings an extraordinary sense of purity and gentleness. It doesn’t matter if one makes mistakes; that is of very little importance. What matters is to have this feeling of being completely alone,

uncontaminated, for it is only such a mind with emptiness that can know or be aware of that which is beyond the word, beyond the name, beyond all the projections of imagination.

Every act a human being does is isolating himself. That is, his ambition is isolating himself. When he is nationalistic, he is isolating himself. When he says, “it is my family” – isolating himself. I want to fulfil – isolating himself. Isolation leads to neuroticism in various forms because in isolation there is exclusion and separateness. When you negate all that isolation, not violently, but see the stupidity of all that isolation, then you are alone unattached. If you want to find out what is Truth, you must break all tethers. And that has tremendous beauty in it. Therefore, that beauty, you can spread it everywhere but it still remains alone. So, the quality of compassion is that. But compassion is not a word; it happens; it comes with intelligence.

When the man frees himself from the social structure of greed, envy, ambition, arrogance, achievement, self-aggrandizement, status, when he frees from those, then he is completely alone. He is completely alone without fictitious “self”. Then he is not different from the universe. He is the universe. Then there is a great beauty, the feeling of great energy.

We are not alone. We are the result of a thousand influences, a thousand conditionings, psychological inheritance, propaganda, culture. We are not alone, and therefore we are second hand human beings. When one is alone, totally alone, neither belonging to any family though one may have a family, nor belonging to any nation, to any culture, to any particular commitment, there is the sense of being **an outsider** – outsider to every form of thought, action,

family, nation. And it is only the one who is completely alone who is innocent. It is this innocence that frees the mind from sorrow.

To be alone, is obviously to be in a state of revolution against the whole setup of society – not only this society, but the communist society, the fascist, every form of society as organized brutality, organized power. And that means an extraordinary perception of the effects of power. Sir, have you noticed those soldiers rehearsing? They are not human beings any more, they are machines, they are your sons and my sons, standing there in the sun. This is happening here, in America, in Russia, and everywhere – not only at the governmental level, but also at the monastic level, belonging to monasteries, to orders, to groups who employ astonishing power. And it is only the mind which does not belong that can be alone. And aloneness is not something to be cultivated. You see this? When you see all this, you are out, and no governor or president is going to invite you to dinner. Out of that aloneness, there is humility. It is this aloneness without past and future that knows love – not power. The ambitious man, religious or ordinary, will never know what love is.

To be inwardly rich is much more arduous than to be outwardly rich and famous; it needs much more care, much closer attention. If you have a little talent and know how to exploit it, you become famous; but inward richness does not come about in that way. To be inwardly rich the mind has to understand and put away the things that are not important, like wanting to be famous. Inward richness implies standing alone without fictitious “self”; but the man who wants to be famous is afraid to stand alone because he depends on people’s flattery and good opinion. **You have to stand alone without any attachment.** Because it is only the mind that is

completely alone that can never be hurt and can never hurt others.

“It’s beautiful to be alone. To be alone does not mean to be lonely. It means the mind is not influenced and contaminated by society.”

It is only the mind that is completely alone that can know what beauty is, which is outside the field of time.

Forget all you know about yourself; forget all you have ever thought about yourself; start as if you know nothing---- that is to be alone.

To live with beauty or ugliness, you need tremendous energy. To live in a world of this kind, where there is propaganda, influence, pressure, control, false ideas, to face it all, you must have tremendous energy. To have energy, there must be no fear, which means not demanding anything of life. I don’t know if you can go far as that, not to ask a thing in life. We do need physical comforts – food and shelter – but beyond that, to demand something of life means you are begging, and therefore you are afraid. It requires intense energy to stand alone.

Suffering:

Suffering is only in time dimension. There is no suffering in timeless awareness.

Suffering ends with the ending of the Self.

Suffering is not the burden of an individual alone—it is the shared condition of all humanity. Across all times and

cultures, the human heart has known sorrow. In this recognition lies the dissolution of isolation. Your suffering is not separate; it is the sorrow of mankind.

Suffering exists only within the field of time. It is sustained by memory, by the past and the projections of the future. In the dimension of timeless awareness—where the mind is wholly present and still—sorrow has no foothold.

Understanding sorrow does not lie in tracing its numerous causes. One can easily list them—ignorance, insensitivity, narrowness, brutality, self-interest. But such explanations remain within the intellect. True understanding begins when the mind ceases to seek answers or escape, and instead directly perceives the actuality of suffering. This perception, free of judgment or motive, awakens deep sensitivity. In such sensitivity, one becomes aware of the sorrow of others—not as separate, but as one's own.

To understand sorrow, one must be in direct relationship with it—without the interference of the observer. As in any relationship, be it with a friend, a partner, or a stranger, to understand the other, one must approach without prejudice, without resistance or prior conclusion. Similarly, to comprehend sorrow, the mind must come into immediate contact with it—free of verbalization, free of theory, hope, or escape. Words, being symbols of the past, stand between the mind and direct perception. They obscure communion. It is only in the silent presence of sorrow, when there is no verbal interference, that one can move beyond it.

When a loved one dies, the initial reaction is a profound shock, a paralysis of the mind. Then arises sorrow—not merely from the loss itself, but from the emptiness that follows. The shared moments, the gestures,

the laughter, the companionship—all vanish suddenly, leaving the mind confronted with its own loneliness. This emptiness is what we resist. We fear it. We recoil from it and seek to fill it—with memories, beliefs, distractions. But to live with that emptiness without resistance—to be with it wholly, without trying to escape—is to encounter something sacred.

When the mind no longer seeks to protect itself from sorrow, when it does not try to fill the void or escape into memory, then sorrow ends. In that ending begins a new journey—one not rooted in becoming, but in the infinite silence of nothingness. There lies an immensity, unbounded, which cannot be approached through sorrow. Only with the ending of sorrow does one come upon the sacred.

The question arises: is the mind, the observer of sorrow, separate from sorrow? Is the “I”, the thinker, the experiencer, distinct from the experience of sorrow? When one observes without division, it becomes clear that the mind *is* sorrow. It is not that sorrow is something happening to the mind—the mind is itself the structure that creates and sustains sorrow. This realization holds the key to transformation.

Sorrow, in its essence, is the mind’s incapacity to meet the fact fully, without defence, without interpretation, without conclusions. It is this incapacity—this fragmentation—that is sorrow.

To meet the crisis of sorrow, one must be free of the past and of the future—completely present. The mind must stand naked, free from all continuity and expectation.

The root of sorrow lies in the structure of thought itself—in the ‘me’, the ‘I’, the ego. The question, then, is: how can this ‘me’, this false centre, be dissolved—not through effort, struggle, or discipline, but naturally, without the assertion of will?

We often seek to transcend the ‘self’ by identifying with something greater: a nation, an ideology, a belief, an image of God. But this identification is merely the expansion of the self—it is still the ‘me’ seeking security, continuity, permanence. Discipline, prayer, supplication, the repetition of ideals—these only strengthen the ‘me’, sustaining the very structure of sorrow.

The ‘me’ is a construct of thought—a bundle of memories, experiences, desires, and fears. As long as the mind remains active in its pursuit to dissolve this self, it merely perpetuates it. True dissolution comes not through effort, but through total awareness—awareness of the entire movement of the self, without interference. In such awareness, the mind, seeing its own limitations, becomes silent. Only in this silence, not of suppression but of understanding, can the ‘me’ come to an end.

The mind—the ‘I’—seeks to end sorrow without dying to itself. It invents methods, paths, and philosophies to transcend suffering, yet all these are the activities of the very entity that creates sorrow. In seeking to escape suffering, the self is perpetuated. But when the mind is empty—not through effort, but through insight—sorrow is no more.

Any attempt to end sorrow through will or method is futile, for it arises from the ‘me’, which is the root of sorrow. Sorrow ends only when one is choicelessly aware of what is—when the mind neither resists nor tries to transform it. In

that pure awareness, without motive or movement, sorrow ends.

One may say, “My son is dead.” The relationship has ended. What remains is memory. And with that memory comes loneliness—a clinging to what was, an attempt to make the past live again. But memory is not actuality. He is gone. Living on in memory is to live in illusion, and that illusion breeds further sorrow.

To observe sorrow without naming it, without the interference of thought, with a still and silent mind—this is to allow sorrow to unfold and dissolve. Without the ending of sorrow, there is no compassion. Compassion is not sentiment—it arises only when sorrow has completely and utterly ended.

God cannot end your sorrow, for sorrow was not born of God. Sorrow is the creation of thought, of desire, of ambition, of the egoic self. And that which is born of thought can only be dissolved through the clear light of self-knowing.

To know oneself is to end sorrow.

Beyond Violence:

As long as the “me”—the self-centred process of thought—persists, whether in subtle or gross forms, there must inevitably be conflict, suspicion, fear, and violence. The root of disorder lies not in the external world but within the very movement of thought itself. **Thought, in its very nature, is violence.**

How does one come to know that one is violent? At the moment of anger or agitation, is one actually aware of being violent? You speak words that agitate me, and I become angry. But awareness of that anger arises only a moment later, when I reflect and say, “I have been angry.” This realization is a recognition—a cognitive act that occurs after the fact. Thus, the acknowledgment of anger is not simultaneous with its occurrence; it arises retrospectively.

This retrospective recognition conditions the present by the past. The present is no longer seen for what it is, but through the lens of memory and naming. Can we look at the arising of anger without bringing in the past? Without translating it, interpreting it, or naming it? **To meet the present afresh is to observe it with a mind free from the burden of memory.**

First and foremost, one must not escape from violence. To escape is to name, to justify, to condemn, to rationalize—or even to seek its cause. These are all subtle movements of distraction. The very naming of the feeling as “violence” becomes a way of distancing oneself from the fact. The mind, then, must remain wholly attentive to this fact—**without judgment, without will, without the urge to conquer it**—for will itself is the essence of violence.

All forms of resistance or attempts to modify what is, sustain violence and strengthen the illusion of the “me.” In understanding this deeply, the mind stands face to face with **“what is,”** and only with that.

Can violence be transcended? Only when one ceases to escape from it. But how do we even know that it is violence? Do we recognize it only because we have known it in the past? And if we observe it without any reference to the

past—without naming, justifying, or condemning—do we still call it violence?

To look at violence with such freshness is to observe from silence, not from memory. This is exceedingly difficult because our lives are deeply conditioned by the past. But do we understand what it means to truly live in the **present**, unmediated by past experience?

When one has come into contact with the ending of inner violence, one might wonder: how to respond to the violence of the world? Does one become disheartened? What is to be done?

The answer lies in **teaching**—not as an act of acquiring prestige or wealth, but as the most sacred vocation: to share, to reveal, to question together. Teaching is not the mere communication of knowledge; it is the **art of learning in relationship**. In teaching another, one is not a master or an authority, but a fellow traveller. The teacher learns as he teaches, and the learner teaches as he learns.

There exists both physical and psychological violence. The latter manifests as anger, hatred, envy, and the craving for power—not merely in physical terms, but in the domination of ideas, beliefs, and authority. When one says, “I know; you do not. Therefore, you must obey,” it is psychological violence.

Religious figures, political leaders, and even spiritual gurus, by prescribing systems, ideologies, and meditations, often perpetuate domination. This is not an attack on individuals but a pointer to the **fact** of inward violence: conformity, imitation, dependence.

Let us ask: is there, inwardly, such a thing as **duality**? Or is there only **what is**? When I see that I am violent, is there

truly a need to become non-violent? The moment I seek to become something I am not; I introduce conflict. The **pursuit of non-violence** while being violent is a contradiction, a form of self-deception.

But if I simply **observe violence** without naming it, without comparing it to its supposed opposite, without desiring its transformation—then in that pure observation, **violence ceases**. Not through effort, but through the cessation of division between the observer and the observed.

Have you never asked, from the depths of your being, what love truly is? Humanity has cried for centuries—longing to live in peace, in joy, in compassion. Love can only arise when the **‘me’ is not**—when there is no centre, no ego, no demand.

To discover this, one must look—at loneliness, at bitterness, at fear—without naming, without escaping. In such choiceless awareness, the mind becomes still, and in that stillness, **love flowers**.

And what of the violence of others? How do we meet it?

If you are inwardly free of violence—completely, not theoretically—would you need to ask this question? From that state of clarity and inner silence, you would **know what to do**. Others may judge your actions and label them violent, but you would act from a space that is beyond reaction. What matters is not how you are perceived, but whether **violence has ended in you**.

"An entire sea of water cannot sink a ship unless it enters it. Likewise, the violence of the world cannot harm you unless it enters your being."

Can one remain untouched by the chaos of the world? The question depends on whether there is **order within**. The self—the “I”—is the source of disorder. We live fragmented lives, dictated by time and division. To understand disorder, to be fully aware of it, is to give birth to **order**.

Order is not a system, a blueprint, or a method—it is a **living intelligence**, arising from direct perception in **timeless awareness**. When there is such order in you, the world is seen through different eyes.

What we are inwardly, we project outwardly. Our world is a mirror of our inner state. Through heredity, conditioning, and evolution, we have inherited the structure of violence. But that does not mean we are condemned by it.

To live peacefully in a world steeped in aggression, competition, and ambition is indeed one of the greatest challenges. But peace is not a matter of adopting ideals—it is the ending of inner violence. The desire to possess, to dominate, to conform—all these are forms of violence masquerading as necessity or pleasure.

You say, “I possess my wife, my husband, my child. None must look upon them.” From this springs jealousy, attachment, and fear. If the mind is to be truly free, you have to stop all these, it must abandon violence—not in some distant future, but **now**. Not tomorrow. **Now**.

Innocency: A State Beyond Hurt

Can a brain, conditioned by centuries of tradition, memory, and habit, ever become truly innocent? Here, *innocency* is not merely the absence of wrongdoing—it is the profound **incapacity to be hurt**, and by extension, **an incapacity to hurt another**. This is not a defensive

invulnerability born of resistance, but rather a natural consequence of freedom from the image-making process.

As long as the mind holds an image of itself—a construct fashioned through thought and experience—it remains vulnerable. That which is illusory is always subject to injury. The self-image, a product of time and thought, becomes the very ground of hurt.

True innocence is a state of mind that cannot be wounded—not because it has built up defences, but because it is in a continuous act of **dying to the past**. It holds nothing. It clings to no memory, no pleasure, no pain, no belief. Only such a mind, emptied of its accumulations, can be innocent—and therefore, **capable of love**.

For love cannot coexist with memory. Love is not an affair of remembrance, nor does it belong to time. It is born in the now, untouched by what has been.

Innocency is born with the **death of yesterday**. But we rarely die to the past. Instead, we carry it forward: the unresolved, the incomplete, the remembered fragment. This continuity of memory—this psychological time—is the very denial of innocence.

Time, which is thought, becomes the **enemy of the innocent mind**. The mind that is constantly gathering, interpreting, and holding on cannot be free. Therefore, one must die—not physically, but inwardly—to every experience, every image, every scar. One must **die each moment** to the burdens of the past, for only then is there freedom.

In that freedom is a natural vulnerability—a state not of weakness but of openness, receptivity. It is the fullness of heart that is innocence.

The innocent mind knows no sorrow. Though it has passed through a thousand experiences, it remains untouched—not through suppression or avoidance, but because **it leaves no residue**. It is not the experience itself that corrupts, but what it leaves behind: memory, impression, conclusion. These settle in the mind like sediment, and from them arise sorrow, division, conflict.

Sorrow is born of thought, and where thought persists as a psychological movement, there can be no innocence. We cannot avoid experience, nor should we—but we can cease to **cling to its residue**. To live without accumulating, to respond to life without being shaped by it—that is the way of the innocent.

There is **no technique, no method** to this. One must simply die to the known each moment. Only the clear mind, the passionate mind, can do this. And **passion is not emotion**; it is the intensity of perception, the clarity to see without distortion. Without this passion, one cannot see the beauty in the world—the shimmer of sunlight on water, the rustle of wind among leaves.

Without passion, there is no love.

We carry within us the weight of a thousand voices—the sayings of sages, the wounds of our histories, the disappointments and hopes of yesterday. To abandon all that—to let go of the known in its entirety—is to be utterly alone. But this solitude is not isolation. It is a **sacred aloneness**, a freshness of mind untouched by the past. Such a mind is not only innocent but eternally young—not by age, but by its **timeless vitality**.

Only such a mind can perceive that which is true. Only such a mind can approach that which is beyond words, beyond measurement.

The mind must inevitably experience; it must encounter joy and suffering, beauty and decay. To be sensitive is to be responsive to life in its totality. But sensitivity must not become sentimentality. The mind must be capable of experience **without becoming entangled in it.**

Tradition, accumulation, memory—these are the ashes of living. They burden the mind, making it old, weary, repetitive. A mind that dies each day to its memories, to its joys and griefs, is a **mind without age**, a mind in which innocence is reborn.

And without that innocence, at any age, one cannot know the sacred, one cannot find that which is beyond measure, beyond thought.

Only the mind that has met death without fear, that has listened deeply to the challenge of dying to itself, can dwell in innocency. From this ground alone can arise a **wholly different action**—one not born of motive, memory, or ideology. This action is born of silence.

Only a mind that lives in the **active present**, in full attention, in stillness, is open to receive the unknowable. And only such a mind can give birth to a **new world**—for only such a mind dwells in the creative.

Creation is not a matter of form or structure, of art or architecture. True creation is born of stillness—a silence not imposed but arising naturally from understanding.

A mind transformed—a **mutated mind**—moves not in time but in **timeless awareness**. Such a mind is truly innocent. And it is only this innocent mind that knows love—not the calculating, comparing, remembering mind, but the mind that is free, alive, and still.

Fear:

Fear is born of thought. It is thought that conjures up fear—projecting the unknown future or recalling the dead past. **When thought is silent, fear is absent.** Fear cannot exist in the immediacy of the living present; it is always tied to something that was, or something that might be. It is never in the actuality of now. Therefore, **fear is an illusion—a movement of the mind within time.** It is a shadow of memory and imagination.

We fear tomorrow, not because it is real, but because thought projects uncertainty into the future. Fear is not only imaginary; it is also deeply destructive. It deteriorates the body, distorts the mind, and divides the heart. It is this fear that makes many turn to religion, to systems, to gurus—it drives us into every form of escape, including what we call the spiritual path. But any movement born of fear is still within the field of illusion.

To understand fear, we must also understand **thought and time**, for fear is entangled with both. **As long as thought operates in the field of time—through anticipation, memory, and the desire to become—fear continues.** And thought, being a fragment, cannot go beyond fear. The observer who seeks to overcome fear is himself born of thought; hence, he is fear. There is no “me” apart from fear—there is only fear in movement.

To be free of fear is not to suppress it, deny it, or run from it—but to come into **direct contact** with it, without the screen of words, without naming it, without the machinery of judgment. **Observe fear without the word, and you will see it for what it is—a sensation, a movement in the body.** And when there is no interference of thought, that sensation dissolves. In that silent observation, fear ends effortlessly.

So long as there is fear, **there can be no clarity, no sanity.** A fearful mind cannot see what is true, cannot love,

and cannot go beyond itself. Therefore, it is essential for anyone who is serious about discovering what lies beyond thought, beyond the measurable, to be completely free of fear. This freedom is the foundation—it is not something to be cultivated through will, but to be understood through insight.

As long as there is fear, **illusion thrives**. Fear exists because we cling to the known—to memory, to identity, to experience. We are afraid of losing what we know, afraid of becoming nothing. But that very “me,” which clings, is a construction of thought—fragile, fragmented, and always in conflict. And as long as the self exists, fear exists.

To live without fear is to live without the “me.” **When the self ends, there is sacredness—not in words, not in belief, but in the quiet immensity of life itself.**

In this awareness, we also discover something fundamental: the **false nature of opposites**. Take, for example, jealousy. We say, “I am jealous, I should be non-jealous.” But the desire to become its opposite is merely a projection of thought—an avoidance of what is. The state of non-jealousy is an illusion, a non-fact. The only fact is jealousy, and the movement away from it is still part of that same pattern.

So, instead of pursuing the opposite, **be completely attentive to the fact**. Jealousy begins as a sensation, a movement within the body and mind. If one can look at it without naming, without condemning or justifying—then that sensation, in pure attention, dissolves. This is the art of awareness: to observe what is, without distortion.

When you do not want anything from thought, when you cease to demand a tomorrow, when you are not pursuing or avoiding—then fear ends. And in that ending, there is silence. Not the silence of discipline or suppression, but a silence that is entirely untouched by thought.

That silence is not a withdrawal; it is a living, vibrant stillness. In it, action is born—not the action of the self, which is always divisive, but action out of clarity, out of intelligence.

Your inquiry into God, into truth, into what lies beyond the known, has no value unless the mind is wholly free of fear. A mind that is afraid will only seek comfort, and comfort inevitably breeds illusion. **All search for reality that is born of fear is meaningless.**

When fear ends, seeking ends. And when seeking ends, perhaps something wholly different may come into being—not through effort, not through time, but in the very stillness of a mind that is not afraid. Then, you will find out.

Anger:

You see, when you fight anger, you are already caught in its movement. The moment you oppose something, you become like it. If I am angry and you respond with anger, what have we created? More anger. We are then reflections of each other's violence.

If I am brutal and you resist me with brutality, you too become brutal. The instrument may appear different, but the content is the same. **This has been our pattern for thousands of years—meeting hate with hate, violence with violence—never stepping out of the circle.**

Surely, there must be a different way of looking—one that is not rooted in resistance or suppression.

Now, if I observe anger in myself and try to suppress it, condemn it, or escape from it, I have made it into something to be fought. And in that very fight, I have strengthened the division between what I am and what I think

I should be. In that conflict, there is no understanding. **To transcend anger, I must see it as it is—not what it should be.**

Anger is not to be conquered; it is to be understood. And to understand it, you must come close to it. Watch it. Study it. Not as something separate from yourself, but as yourself.

You see, anger has many roots. It may arise when one feels thwarted, when one's image of security is threatened, when long-held beliefs are questioned. The mind reacts, defends, strikes.

But what is it that gets hurt? We say, "I'm hurt." But **what is this 'I'** that is so easily wounded? Is it not an image—something built through thought? You tell me I'm foolish, and I get hurt. But who is it that is hurt? **It is the image I have of myself**—that I am wise, important, clever. And that image, being an illusion, is fragile. Any word, any gesture, can shatter it.

The brain is very clever. It constructs images about itself and others—and then defends them. And when these images are threatened, we react with anger, with violence. But if one sees that the image is not real, that it is a fabrication of thought—then what is there to defend?

You say you are angry when you see injustice. But is anger the response of compassion? **Can love coexist with hatred?** You may say you are angry because of cruelty in the world, but will your anger end cruelty? Or does it merely perpetuate the very disorder you wish to correct?

To bring about order in the world, you must begin with yourself. You must be orderly. You must be free of hate, of violence. **Action born of anger, however righteous it may seem, only breeds more disorder.**

Righteousness and anger cannot go together. Where there is anger, there can be no clarity, no intelligence, no compassion. So, the question is not how to control anger, but whether it is possible to **observe it without resistance, without naming, without trying to go beyond it.**

When you give complete attention—total, choiceless attention—to anger, to that feeling as it arises in the body and mind, something quite different happens. You are not separate from it; you are *that* anger. And in that observation, without the observer, **a transformation takes place.** The energy that was previously moving as anger is seen for what it is—and it dissolves. When anger is observed without judgment or resistance, it is seen as just energy shaped by thought — and in that clear seeing, the anger dissolves effortlessly.

But this demands a great sensitivity. A constant self-awareness. Not analysis, not introspection, not judgment—but a simple, clear watching. Watching the movement of thought, of reaction, of feeling, without interfering.

We have created the enemy, just as we have created the friend. Both are images. Both are born of thought, of division. And as long as we live in that division, we will live in conflict.

So, let us not ask how to eliminate the enemy, or how to overcome anger, but rather, can we understand the nature of conflict within ourselves? And in that understanding, is there not the beginning of freedom?

Love, you see, is not born of conflict. Love is not an opposite of hate. It is beyond both the friend and the enemy. It comes only when the self—with all its reactions and resistances—comes to an end.

The Simplicity of the Heart:

The **simplicity of the heart** holds far deeper significance than the mere simplicity of outward possessions. To live with few material things, to embrace austerity, is a relatively simple endeavour. One may renounce comfort, adopt the garb of asceticism, and outwardly detach from the world—yet such gestures, in themselves, do not signify a **mind that is inwardly free.**

There was once a man who had turned away from the world and its enticements. He had donned the robes of a monk, forsaking the pleasures of society. Yet within, his soul knew no peace. His eyes still searched restlessly, and his mind remained entangled in its own turmoil—torn between doubt and longing, between the fear of illusion and the hope for transcendence.

He had disciplined himself in the art of concentration. With diligence, he retreated into the forest, seeking solitude. There, he passed his days in prayer and meditation, aspiring toward a bliss that he believed to be beyond the bounds of this world.

But can **reality**—the unnameable, the sacred—be approached through **external controls or religious sanctions**? Can it be reached through **deliberate detachment**?

Outward simplicity—putting aside luxury, reducing the distractions of the material world—may have its place. It can create the space for inward inquiry. But does this external gesture, in itself, open the door to what is real?

Reality is not attained through methods, practices, or renunciations. It is not the culmination of spiritual effort, nor is it the result of ascetic pursuit. All methods—be they religious, philosophical, or psychological—are extensions of the self; and where the self persists, even in subtle form, **reality remains veiled**.

Every **means** implies an **end**, and both are bound by **attachment**—to an outcome, to achievement, to becoming. But that which is ultimate cannot be reached through becoming. It is not the object of desire, nor the fruit of discipline.

Reality simply is. It emerges when all becoming ceases, when the machinery of seeking falls silent. It is in this silence—without motive, without search—that the heart discovers its simplicity. And in that simplicity, there is clarity. In that clarity, the sacred is.

Intellect and Pure Feeling:

There exists within us a fundamental polarity: the **intellect**, and what may be called **pure feeling**. The intellect operates in the realm of analysis—it measures, compares, calculates. It is forever weighing outcomes, asking, “*Is this worthwhile?*”, “*What will I gain?*” or “*What is the return?*” It is cautious, prudent, and driven by purpose and consequence.

In contrast, **pure feeling** arises from a depth untouched by thought. It is the spontaneous movement of the heart—the unpremeditated affection for a child, the silent communion with the sky, the immediate joy in the presence of a tree in blossom. It is a feeling that flows not from desire or expectation, but from a direct and innocent perception of beauty, of life, of the other.

But what happens when this pure feeling is subjected to the scrutiny and manipulation of the intellect? When love is analysed, when generosity is measured, when kindness is evaluated for its benefit—then the sacred quality of feeling is **corrupted**. It becomes utilitarian. It is reduced to **mediocrity**, to a transaction, a means to an end.

This, sadly, is the condition of much of our lives. We rarely act freely. Even our so-called compassion is entangled with thought—with what it might yield, how it will be perceived, what advantage it may bring. In such calculation, **the depth of feeling is lost**, and what remains is a shell of sincerity.

True giving arises not from the idea of helping, but from an overflowing heart that **gives without knowing** it gives. In that there is no pride, no self-congratulation, no trace of the self. It is the fragrance of a flower—it gives simply because it **is**.

To live with such **purity of feeling**, without the interference of the self-conscious intellect, is to live a life of inward richness, a life touched by grace. But this requires vigilance—to see when thought intrudes upon the sacred, when motive corrupts the movement of love.

Only then can one act from the wholeness of being, where **intellect serves clarity**, and **feeling flows unbound**—not in opposition, but in harmony.

Sensitivity:

To be sensitive is to be wholly alive to existence — to be aware of all that surrounds and permeates one's being. It is to perceive, without distortion, the subtle and the gross: the shimmering of leaves in sunlight, the movement of ants in their silent procession, the melancholy grace of a bird in flight, the laughter and sorrow etched in the faces of strangers, the disorder of a cluttered room, the fatigue in a loved one's voice. Sensitivity is not selective; it embraces both beauty and squalor, order and chaos. It is a state of receptivity that knows no judgment, no condemnation, no translation of the observed into what ought to be. It simply watches.

Yet, in the modern condition, we are so consumed by ourselves — by our incessant problems, ambitions, anxieties — that the space required for such awareness is lost. The self becomes a tight knot of occupation, endlessly preoccupied with becoming, achieving, defending. In such preoccupation, the mind grows dull, mechanical, and insensitive. The quality of responsiveness is dulled by the burden of self-interest, and thus, our moral compass — which is not to be confused with societal norms — is lost in calculation. True morality is not born of obedience or discipline, but from a deep, unpremeditated response to life. It is born

of compassion that flows when the self is absent, when thought is quiet, and the heart is open.

But can a mind that has grown coarse, rigid, and insensitive become subtle and awake? If one begins with the notion “I am crude and must become sensitive,” then that very movement towards becoming is itself an act of insensitivity. The desire to transform oneself, to refine the mind through effort, ambition, and measurement, only perpetuates the very coarseness one seeks to escape. For effort rooted in self-improvement is merely the self-seeking a more flattering image of itself — and this is the very movement of insensitivity.

Instead, let the mind remain with “what is.” Let it observe, without interference, the facts of its own crudeness — the way it eats with greed, speaks with arrogance, treats others with impatience or disdain. Let it observe, without the motive to change, without judgment or justification. It is in this choiceless observation — an awareness that does not divide — that the transformation of “what is” begins. The light of awareness is action; it burns away the darkness not by will, but by understanding.

This principle extends further. If I recognize myself to be foolish or ignorant and seek to become intelligent, then I engage in a movement of thought which is itself rooted in ignorance. The desire to become other than what I am is the fundamental refusal to understand what I am. One may gather the trappings of erudition, adorn the self with the borrowed knowledge of others, yet remain inwardly impoverished. True

intelligence does not emerge from accumulation, but from the clear perception of ignorance in its operation. When the mind sees the expressions of stupidity in daily life — in pride, in comparison, in the exploitation of another — and sees them without escape, then the seeing itself dissolves the stupidity.

Awareness that does not choose, that does not condemn, that does not seek to alter — this alone is the ground of real transformation. It is a subtle, effortless flame that consumes the false without striving. And in that fire, the mind is made anew — not by design, not by effort, but through the profound intelligence of seeing what is.

Restraint and Austerity:

In a culture increasingly dominated by the industry of entertainment—a force now permeating every aspect of modern life—young minds, from childhood through adolescence, are continually conditioned to pursue pleasure, fantasy, and romanticized sensuality. Within such an environment, the notions of *restraint* and *austerity* are not only dismissed but rarely even considered.

When one is raised to seek constant amusement—whether through secular diversions or religious rituals—and when prevailing psychological voices insist that all inner impulses must be expressed to avoid repression and neurosis, then the natural trajectory leads deeper into a life preoccupied with sport, leisure, distraction, and endless escape. All of this subtly encourages one to turn away from the direct encounter with oneself.

But true austerity is not the ascetic denial of the world—the external renunciation of possessions, the wearing of a robe, or the symbolic rejection of material life. That form of austerity, found in monks or sannyasis, often becomes another form of identity, another cloak for the self. Authentic austerity begins in the understanding the nature of what one is—without distortion, without judgment, without interference from conditioned reactions or psychological biases.

To observe each thought and feeling as it arises, not to suppress or control it, but to *watch* it—as one would observe a bird in flight—requires a rare quality of attention. In this choiceless awareness, there is neither indulgence nor repression. There is simply the silent presence of observation. And from that still, unconditioned perception, there arises a profound austerity—not the austerity of harshness or discipline, but one born of insight, of freedom from the endless activity of the self.

This kind of austerity is not isolating. It is inherently cooperative, for it does not project personal preferences, prejudices, or psychological demands onto others. To truly cooperate with another, one must see that self-centeredness—one's own opinions, attachments, and idiosyncrasies—prevents real relationship. To perceive this truth demands a mind that is inwardly austere, a mind not cluttered with self-concern.

Yet, in today's permissive culture, such insights are often met with indifference or boredom. If one were to speak of restraint, discipline, or inward austerity to a gathering of students, professionals, or corporate thinkers, the likely response would be a glance toward the window, an urge to escape the discomfort of such introspection. For in a society that prizes doing whatever one pleases and forming tribes of

mutual comfort, we witness the gradual fragmentation of the social fabric—a breaking apart of genuine human connection.

Attachment and Detachment:

We urge you, not out of ascetic impulse but from the heart of wisdom, to understand what it means to be truly free — free even from those you love, from those in whom you have invested your emotions, your identities, your deepest longings. Not because that demands separation, but because only in freedom does truth unfold. Freedom is the very soil in which reality can flower; without it, life withers into decay.

Freedom is not indifference, nor is it apathy. It is not the cold distancing often mistaken for detachment. Rather, it is the freedom of a bird in flight — untouched by boundaries, unpossessed by longing. The simplicity of such freedom is not born of discipline or denial, but of clarity. Life becomes burdened, entangled, and complex only when it is knotted by the cords of attachment — the attachments born of thought and fear, of desire and memory.

Yet, we often turn toward detachment only when attachment begins to wound us. Seeing that every form of dependence eventually breeds sorrow, we seek detachment as a form of self-preservation. But such detachment is not true freedom; it is a strategy of the self. It is merely attachment turned inside out — a retreat in the hope of avoiding pain, a new mask worn by the same old craving for psychological comfort.

Let us look closely. Why are we attached? Not because attachment is inherently beautiful, but because it promises us something: pleasure, security, continuity,

identity. In the arms of another or in the idea of permanence, we seek to stabilize the trembling uncertainty of our own being. But where there is dependence, there is always the shadow of fear — the fear of loss, of rejection, of isolation. And so, we move to the opposite pole: detachment. But even here, the motive is pleasure — to avoid suffering, to remain untouched, invulnerable. The structure of seeking remains unchanged.

Thus, whether in attachment or in detachment, we are still caught in the same movement: the search for gratification. The object may vary — it may be a person, a belief, a renunciation — but the movement is the same. This movement is craving, and craving, by its very nature, is insatiable. It is a flame that consumes endlessly, leaving only the ashes of disillusionment. One may feed it with the pleasures of the world or with the austerities of the renunciate, but its hunger does not cease. Craving itself must be understood — not fulfilled, not denied, but deeply seen for what it is.

So long as we live within this polarity — swinging between the embrace of attachment and the armour of detachment — we remain bound. The one follows the other, and each gives birth to its opposite. This endless cycle is the very mechanism of suffering. To be free is to step outside this movement entirely — to neither cling nor withdraw, to neither possess nor reject.

Such transcendence is not born of effort, but of insight. When the mind sees the futility of both attachment and its so-called opposite, when it understands that the root of suffering lies not in the object but in the movement of desire itself — then there is a silence. In that silence, there is neither attachment nor detachment. There is only the purity of being, a state untouched by the

calculations of the self. From this ground alone, true love can emerge — a love that neither binds nor flees, that knows no fear and seeks no reward.

The Space Within:

It is a profoundly subtle inquiry to ask: what is *space*? Not the space that separates the earth from the moon or stars, not the measured emptiness between objects in the material realm — but the inward space, the space within consciousness itself.

A mind without inner space is a constricted mind — narrow, fragmented, agitated. Such a mind lives within the boundaries of its own making, ensnared by the movement of thought, and it calls this restless motion *living*. But to truly live, there must be inner space — not constructed by effort or imagination, but space that comes into being when the noise of thought subsides. For space is silence, and where there is silence, there is freedom.

Meditation, in its truest sense, is the exploration of this inner immensity. It is not a practice, a method, or a repetition of mantras. It is a journey into the depths of consciousness to discover whether there exists something beyond the field of time — something eternal, unconditioned, not born of thought or memory. The question is not whether the eternal *exists*, but whether the mind, trained and trapped in the patterns of time, can enter a dimension that is *timeless*.

This means asking whether the mind, so deeply shaped by the past, by the present demands, and by the projections of the future — can that mind become utterly still, emptied of the entire content of time? Can there be a state in

which there is neither the known nor the becoming — only the quiet, unoccupied presence of now?

In that emptiness, far from being a void to be feared, there is a vastness. A fullness born of negation. For it is only when the mind is empty — empty of its incessant movement, of its images, fears, ambitions, knowledge and desires — that it discovers its true nature: spacious, open, luminous. Have you ever watched your own mind to see whether there is any space at all? Not imagined space, but the real, effortless vastness that exists when the mind is not caught in its own chattering?

We rarely have such space. Our minds are endlessly occupied — crowded with anxieties, pleasures, resentments, questions of identity, of becoming, of accumulating. Thought, in its ceaseless activity, fills every corner of consciousness. Even what we call rest is often only the shifting of attention from one form of noise to another.

But there is something extraordinary that happens when we become choicelessly aware of this occupation — when we observe without resistance or judgment the constant movement of thought. In that awareness, without effort or will, the movement begins to quiet. The noise softens, the crowd of concerns disperses, and in that clearing arises a stillness not made by discipline or desire.

Such emptiness is not barren. It is potent. It is energy — pure, unconfined, without direction. In that still, spacious silence, there is no centre, no self, no other. There is only the presence of *what is*, untouched by thought, unbound by time.

And in this presence, there may be the flowering of the timeless — not something to be sought or grasped, but something that reveals itself when all grasping has ceased.

For the mind that says **“I do not know”** – which is the truth, which is honest—what is there then? When you say “I do not know” the content has no importance what so ever, because the mind is then is a fresh mind without any anchorage. It is only when it is anchored that it gathers opinions, conclusions and separation. Therefore **“not knowing”** is the state in which there is no content. That state of mind that does not know is empty of its consciousness, is empty of its content. The personality disappears altogether and “I” disappears. You can look at something you do not know with an empty mind. When I look at the question from silence, from the state of not knowing which is the Truth, then there is silence on your part, silence on my part. Silence is the fertile mind for the love to flower. So why cannot we be very simple about this matter, which is, “I really do not know” about the immeasurable.

Is it possible for the mind to be free of the observer, of the censor? After all, the observer, the censor, the watcher, the thinker, is the self, the ‘me’ that is always wanting more and more experience. I have had all the experiences that this world can give me, with its pleasure and pain, its ambition, greed, envy, and I am dissatisfied, frustrated, shallow. So, I want further experience on another level which I call the spiritual world, but the experiencer continues, the watcher remains. The watcher, the thinker, the experiencer may cultivate virtue; he may discipline himself and try to lead what he considers to be a moral life, **but “he”, the “self” remains.** And can that experiencer, that self, totally cease? Because only then is it possible for the mind to empty itself and for the new, the truth, the creative reality to come into being.

Can you look at life, not as a problem, though problems exist, but have a mind that is free of problems? Problems exist. There is no problem free life which thought seeks. I have a toothache. I have to go to doctor. Problem of tax, follow? Problems exist. There is no problem free life. So, how do you approach a problem? What is the quality of mind that approaches a problem? If my brain is free of problems, if free of fear, opinions, images, past knowledge etc; if my brain is still, then I can deal with those problems easily. But if my brain is trained, conditioned to deal with problems, I increase problems. An agitated mind cannot solve a problem; it only magnifies it. Right? I wonder if you see this?

The moment you observe a problem without condemnation, there is bound to be passive awareness; and when there is passive awareness, there is dissolution of the problem. That is, in passive awareness there is creative stillness, creative emptiness. Then, in that creative emptiness, reality comes into being, which dissolves the problem.

You know, to perceive something is an astonishing experience. I don't know if you have ever really perceived a flower or a face or the sky, or the sea. Of course, you see these things as you pass by in a bus or a car; but I wonder whether you have ever taken the trouble actually to look at a flower? And when you do look at a flower, what happens? You immediately name the flower, you are concerned with what species it belongs to, or you say, "what lovely colours it has. I would like to grow it in my garden; I would like to give it to my wife, or put it in my buttonhole," and so on. In other words, the moment you look at a flower, your mind begins chattering about it; therefore, you never perceive the flower. **You perceive something only when your mind is silent,**

when there is no chattering of any kind. If your eyes are blinded with your worries, you cannot see the beauty of sunset. If you can look at the evening star over the sea without activity of the mind, then you really perceive the extraordinary beauty of it; and when you perceive beauty, do you not also experience the state of love? Surely, beauty and love are the same. Without love there is no beauty, and without beauty there is no love. Beauty is in form, beauty is in speech, beauty is in conduct. **If there is no love, conduct is empty; it is merely the product of society, of a particular culture, and what is produced is mechanical, lifeless.**

ON TRUE MEDITATION

If it was possible to live in pure awareness, as Jiddu Krishnamurti did, then why is it not possible for you and me to live in the same?

Thought kills pure awareness—the essence of true living.

Thought can never be free. Freedom from thought is real freedom. When you throw off the tremendous burden of psychological knowledge, which is unnecessary, you have energy.

when there is no sense of becoming, no self-concern, no comparison, and no fear, then there is that quality of silence, in which that which is nameless comes into being.

Silence is freedom from the past, present and future, freedom from knowledge, from both conscious and unconscious memory; when the mind is completely silent, not in use, when there is the silence which is not the product of effort, then only does the timeless, the eternal come into being. That state is not a state of remembering—there is no entity that remembers, that experiences. So, the God or the Truth is a thing that comes into being in the active present, anew, afresh, second to second and it happens only in a state of freedom and spontaneity, not when the mind is disciplined according to a pattern.

If we can understand ourselves as we are from moment to moment without the process of recording, accumulation, then we shall see how there comes a tranquillity that is not the product of mind—a tranquillity that is neither imagined nor cultivated. And only in that state of tranquillity can there be creativeness.

Without establishing the right relationship with man first and without making choiceless awareness a part of your daily life, your meditation is in escape and absolutely useless.

The “self” is to be understood in our everyday speech, in the way we think and feel, in the way we look at another. If we can be choicelessly aware of every thought, of every feeling as they arise, then we shall see that in relationship the ways of the “self” are understood and dissolved. Then only is there a possibility of that tranquillity of mind in which alone the ultimate reality can come into being. If you listen to the truth, a seed is planted.

When we speak of ‘**meditation**’ we must be clear as to whether it is with the intent to escape from life—the daily grind, the boredom, anxiety and fear—or as **a way of life**.

Either, through meditation, we seek to escape altogether from this mad and ugly world or it is the very understanding, living and acting in life itself. So let us be very clear; we are not concerned with any escape.

Meditation is very hard work. Without laying the foundation of a righteous life, meditation becomes an escape and therefore has no value whatsoever. A righteous life is not about following social morality, but about freedom from envy, greed, and the search for power—qualities that all breed enmity. The freedom from these does not come through the activity of will, but by paying total attention to them. Without being choicelessly aware of the activities of the self, meditation becomes sensuous excitement and therefore of very little significance.

Master morality, order, virtue that comes out of understanding what is disorder, is quite a different thing. And disorder must exist as long as there is conflict, both outwardly and inwardly.

Right behaviour implies courtesy, politeness, consideration and respect for others, whether a P.M. or a servant. If the soil is not right, nothing will grow with any amount of planting seeds. When you listen with total attention, in that soil the seed can take root and flower.

Is there something other than pleasure, pain, happiness and sorrow? Is there a bliss, an ecstasy, that is not touched by thought? For thought is very trivial, and there is nothing original about it. In asking this question, thought must abandon itself. When thought abandons itself there is the discipline of the abandonment, which becomes the grace of austerity. Then austerity is not harsh and brutal.

Harsh austerity is the product of thought as a revulsion against pleasure and indulgence.

From this deep self- abandonment – which is thought abandoning itself, for it sees clearly its own danger – the whole structure of the mind becomes quiet. It is really a state of pure attention and out of this comes a bliss, an ecstasy, that cannot be put into words. When it is put into words it is not the real.

To be nothing implies tremendous inward meditation. That is real meditation.

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong, but just to watch it and move with it. In that watching, in that heightened awareness you begin to understand the whole movement of thought and feeling.

Silence is difficult and arduous; it is not to be played with. It isn't something that you can experience by reading a book, or by listening to a talk, or by sitting together, or by retiring into a wood or a monastery. I am afraid none of these things will bring about this silence. This silence demands intense psychological work. **You have to be burningly aware** – aware of your speech, aware of your snobbishness, aware of your fears, your anxieties, your sense of guilt. And when you die to all that, then out of that dying comes the beauty of silence.

Only in that absolute silence of the mind, a silence which is not cultivated by thought, it is not a silence between two noises or between two thoughts – this silence is not that. Silence demands total freedom from all self – centred activity and pursuit of pleasure and so on. Only in that total silence,

that total silence will go further in the journey to receive that which is nameless.

Meditation implies no movement at all. That means the mind is totally still, alone, it is not moving in any direction. That quiet still mind is not in order to sleep longer, or to do your job better, or to get more money or to find Truth.

Meditation is not the repetition of the word, nor the experiencing of a vision, nor the cultivating of silence. **The bead and the word do quieten the chattering mind, but this is a form of self-hypnosis.** You might as well take a pill.

Meditation is the process of gathering all the energy currently dissipated through conflict in our consciousness. When our consciousness is completely empty of its contents—such as fear—there is emptiness and space, filled with vast energy, and that energy is sacred.

Can the experiencer, the self, totally cease? – A mind that would understand that which is true, that which is real, that which is good, or that which is beyond the measure of the mind, give it whatever name you like, must be empty, but not be aware that it is empty. I hope you see the difference between the two. If I am aware that I am virtuous, I am no longer virtuous; if I am aware that I am humble, humility has ceased. Surely that is obvious. In the same way, **if the mind is aware that it is empty, it is no longer empty because there is always the observer who is experiencing emptiness.**

Where there is the activity of the “self”, meditation is not possible. This is very important to understand, not verbally but actually. Meditation is a process of emptying the mind of all the activity of the “self”, of all the activity of the

‘me’. If you are not aware of the activity of the “self” choicelessly, then your so-called meditation only leads to illusion, self-deception and further distortion.

In total silence, there is nothing, you are nothing. If you are something, there is no silence but noise. When there is noise, you cannot hear or see. When there is nothing, there is complete stability, complete security. Then only can something unnameable be revealed.

When the mind is empty, silent, when it is in a state of complete negation – which is not blankness, nor the opposite of being positive, but a totally different state in which all thought has ceased – only then is it possible for that which is unnameable to come into being.

Any kind of pressure or influence, or an act of meditation or of thought, or an act of will, does not produce silence. It is only when the mind understands its own conditioning, it becomes silent.

In meditation there is no control of thought, no disciplining of thought, because the one who disciplines thought is a fragment of thought, one who controls thought is a fragment of thought.

You need a generous mind – not only a wide mind, a mind that is full of space, but also a heart that gives without thought, without a motive, and that does not seek any reward in return. But to give whatever little one has or however much one has – that quality of spontaneity, of outgoing, without any restriction, without any withholding, is necessary. There can be no meditation without generosity, without goodness – which is to be free from pride, never to climb the ladder of success, never to know what it is to be famous, which is to die to whatever has been achieved, every

minute of the day. It is only in such fertile ground that goodness can grow, can flower. And meditation is the flowering of goodness.

Meditation is the beginning of order. Meditation is the awareness of the movement of thought as the “me”. Meditation is total, absolute inward freedom in which there is not a single image; freedom from all things that man has put together as reality. Then the natural sequence is the flowering of silence. In that silence is that quality of energy you have never touched before, and that is the transforming factor, the real creative movement of life. In that silence, a great many other things go on because, in that silence, the brain becomes orderly. It will function when necessary; otherwise, it is completely quiet. In this silence, thought has no place, and therefore there is no time. That silence cannot be measured. In that quiet stillness, that which is not describable, which is nameless, which is not the product of time and thought, is that movement which is creation.

The will to become, the will to change: Will is a form of resistance in which we have been educated from childhood. Will has become extraordinarily important to us, economically, socially, and religiously. Will is a form of ambition, and from will arises the desire to control – to control one thought by another thought, one activity of thought by another activity of thought. ‘I must control my desire’: the ‘I’ is put together by thought, a verbal statement as the ‘me’ with its memories, experiences. That thought wants to control, shape, deny, another thought, leading to conflict.

If you have gone deeply into all this, into yourself, then you will see that the mind becomes completely still –

not enforced, not controlled, not hypnotized. And it must be still because it is only in that stillness that a totally new, unrecognizable thing can take place. If I force my mind to be still through various tricks and practices, shocks, hopes, then it is the stillness of a mind that has struggled with thought, controlled thought, suppressed thought.

That is entirely different from a mind that has seen the activity of the self, seen the movement of thought as time. The very attention to all that movement brings about the quality of mind that is completely still, in which something totally new can take place.

Meditation is the emptying of the mind of all the activity of the self. Now, will it take time? Will the emptying, or rather – I won't use that word 'emptying', you will get frightened – can this process of the self-come to an end, through time, through days, through years? Or has it to end instantly? Is that possible? All this is part of your meditation. When you say to yourself, 'I will gradually get rid of the self', that is part of your conditioning, and you enjoy yourself in the meantime. When you introduce the word gradually, that involves time, a period, and during that period you enjoy yourself – all the pleasures, all the feelings of guilt which you cherish, which you hold on to, and the anxiety which also gives you a certain sense of living. And to be free of all that you say, 'it will take time'. That is part of our culture, part of our evolutionary conditioning. Now will psychologically putting an end to the activities of the self, take time? Or does it not take time at all, but rather the release of a new kind of energy that will put all that aside instantly?

Does the mind actually see the falseness of the proposition that it needs time to dissolve the activities of the

self? Do I see clearly the falseness of it? Or do I see intellectually that it isn't quite right, and therefore I go on with it? If I see the falseness of it actually, then it has gone, hasn't it? Time is not involved at all. Time is needed only when there is analysis, when there is inspection or examination of each broken piece that constitute the 'me'. When I see the whole movement of this as thought, it has no validity, though man has accepted it as inevitable. Then because the mind sees the falseness of it, it ends. You don't go too close to the edge of a precipice unless you are rather unbalanced, insane, and then you go over; if you are sane, healthy, you stay away from it. The movement away from it doesn't take time, it is an instant action because you see what would happen if you fell. So, in the same way, if you see the falseness of all the movement of thought, of analysis, of the acceptance of time, and so on, then there is the instant action of thought as the 'me' ending itself.

I am driving, and I have driven for a long time; I am rather sleepy and my reactions are slower. Suddenly I see a danger and I cut too close to a car or I don't see the man walking across the street. I say, O my God, 'I would better get off the road and rest'. What has made me get off the road? Not fear. Suddenly I am emotionally in contact with the incident- emotion in the sense I apprehend it, I am aware of it. I am aware, emotionally in contact with the fact of the incident, and that made me leave the road. Now, you are not emotionally in contact with the poisonous nature of ambition; you are still merely ideationally in contact. And so, you ask how, how, how, how? You don't ask 'how' when you meet face to face- you are out; you don't go through all this rigmarole.

So, if you are capable of feeling, of going into this you will find, as you become aware, that you are not free, that you are bound to very many different things, and that at the same time the mind hopes to be free. And you can see that the two are contradictory. **So, the mind has to investigate why it clings to anything. All this, implies hard work and real courage. It is much more arduous than going to an office, than any physical labour, than all the sciences put together.** Because the humble, intelligent mind is concerned with itself without being self-centred, therefore it has to be extraordinarily alert, aware, and that means real hard work every day, every hour, every minute.... This demands insistent work because freedom does not come easily. Everything impedes – your wife, your husband, your son, your neighbour, your gods, your religions, your tradition, your attachments. All these impede you, but you have created them because you want security. And the mind that is seeking security, can never find it. If you have watched a little in the world, you know there is no such thing as security. The wife dies, the husband dies, the son runs away – something happens. **Life is not static, though we would like to make it so. No relationship is static, because all life is in the state of constant flux with a beginning and an ending. That is a thing to be grasped, the truth to be seen, felt, not something to be argued about.** Then you will see, as you begin to investigate, that it is really a process of meditation. And meditation is the movement of love.....

The flowering of meditation is goodness, and the generosity of the heart is the beginning of meditation. We have talked about many things concerning life, authority, ambition, fear, greed, envy, death, time; we have talked about many things. If you observe, if you have gone into it, if you have listened rightly, those are all the foundation for a mind

that is capable of meditating. You cannot meditate if you are ambitious – you may play with the idea of meditation. If your mind is authority-ridden, bound by tradition, accepting, following, you will never know what it is to meditate on this extraordinary beauty...

If you have followed this inquiry into what is meditation, and have understood the whole process of thinking, you will find that the mind is completely still. In that total stillness of the mind, there is no watcher, no observer, and therefore no experiencer at all; there is no entity who is gathering experience, which is the activity of a self-centred mind. Don't say 'That is samadhi' – which is all nonsense, because you have only read of it in some book and have not discovered it for yourself. There is a vast difference between the word and the thing. The word is not the thing; the word 'door' is not the door. The word "Samadhi" is not "Samadhi".

So, to meditate is to purge the mind of its self-centred activity. And if you have come this far in meditation, you will find there is silence, a total emptiness. The mind is uncontaminated by society; it is no longer subject to any influence, to the pressure of any desire. It is completely alone, and being alone, untouched, it is innocent. Therefore, there is a possibility for that which is timeless, eternal, to come into being.

The foundation for true meditation is that passive awareness, which is total freedom from authority and ambition, envy and fear. Meditation has no meaning, no significance whatsoever without this freedom, without self-knowing. As long as there is choice, there is no self-knowing.

Choice implies conflict, which prevents the understanding of “what is”.

If you set out to meditate, it will not be meditation. If you set out to be good, goodness will never flower. If you cultivate humility, it ceases to be. Meditation is the breeze that comes in when you leave the window open; but if you deliberately keep it open, deliberately invite it to come, it will never appear.

Always to seek for wider, deeper, transcendental experiences is a form of escape from the actual reality of “what is”, which is ourselves, our own conditioned mind. A mind that is awake, intelligent, free from all conditioning, why should it need, why should it have, any experience at all? **Light is light; it does not ask for more light.**

Meditation is to find out whether the brain, with all the activities, all its experiences, can be absolutely quiet. Not forced, because the moment you force, there is duality. The entity that says, ‘I would like to have marvellous experiences; therefore, I must force my brain to be quiet’, will never do it. But if you begin to inquire, observe, listen to all the movements of thought, its conditioning, its pursuits, its fears, its pleasures, watch how the brain operates without accumulation of knowledge about it, then you will see that the brain becomes extraordinarily quiet; that quietness is not sleep but it tremendously active and therefore quiet. A big dynamo that is working perfectly hardly makes a sound; it is only when there is friction that there is noise.

The end of meditation is meditation itself. The search for something through and beyond meditation is end-gaining; and that which is gained is again lost. Seeking a result is the continuation of self-projection; result, however lofty, is the

projection of desire. Meditation as a means to arrive, to gain, to discover, only gives strength to the meditator. Meditation is the understanding of the meditator. Choiceless awareness of meditator should go on effortlessly as naturally as breathing takes place.

What is important in meditation is the quality of the mind and the heart. It is not what you achieve, or what you say you attain, but rather the quality of a mind that is innocent and vulnerable. Through negation there is the positive state. Merely to gather, or to live in experience, denies the purity of meditation. Meditation is not a means to an end. It is both the means and the end. The mind can never be made innocent through experience. It is the negation of experience that brings about that positive state of innocency which cannot be cultivated by thought. Thought is never innocent. Meditation is the ending of thought, not by the meditator, for the meditator is the meditation. Wander by the seashore and let this meditative quality come upon you. If it does, don't pursue it. What you pursue will be the memory of what it was – and what was is the death of what is. Or when you wander among the hills, let everything tell you the beauty and the pain of life, so that you awaken to your own sorrow and to the ending of it. Meditation is the root, the plant, the flower and the fruit. It is words that divide the fruit, the flower, the plant and the root. In this separation, action does not bring about goodness: virtue is the total perception.

Meditation is seeing the constant touching the ever-changing movement of life. The man who has progressed through being a sinner to being a saint has progressed from one illusion to another. This whole movement is an illusion. When the mind sees this illusion, it is no longer creating any illusion, it is no longer measuring. Therefore, thought has

come to an end with regard to becoming better. Out of this comes a state of liberation – and this is sacred. This alone can, perhaps, receive the constant.

Happiness and pleasure you can buy in any market at a price. But bliss you cannot buy for yourself or for another. Happiness and pleasure are time-binding, thought binding. Only in total freedom does bliss exist. Pleasure, like happiness, you can seek, and find, in many ways. But they come, and go. Bliss that strange sense of joy has no motive. You cannot possibly seek it. Once it is there, depending on the quality of your mind, it remains timeless, causeless, and a thing that is not measurable by time (thought). Meditation is not the pursuit of pleasure and the search for happiness. Meditation, on the contrary, is a state of mind in which there is no concept or formula, and therefore total freedom. It is only to such a mind that this bliss comes unsought and uninvited. Once it is there, though you may live in the world with all its noise, pleasure and brutality, they will not touch that mind. Once it is there, conflict has ceased. But the ending of conflict is not necessarily the total freedom. Meditation is a movement of the mind in this freedom. In this explosion of bliss, the eyes are made innocent, and love is then benediction.

The soil in which the meditative mind can begin is the soil of everyday life, the strife, the pain and the fleeting joy. It must begin there, and bring order, and from there move endlessly. But if you are concerned only with making order, then that very order will bring about its own limitation and the mind will be its prisoner.

Beauty of meditation is that you never know where you are, where you are going, what the end is.

Meditation is not an intellectual affair, when the heart enters into the mind, the mind has quite different quality; it is then endlessly limitless, not only in the capacity to think, to act efficiently but also in its sense of living in a vast space where you are part of everything.

Without knowing yourself, meditation has no meaning. Meditation is choiceless awareness of oneself in relationship. To sit in a corner or walk about in the garden or in the street, and try to meditate, has no meaning. That only leads to peculiar concentration that is exclusion. I'm sure some of you have tried all those methods. That is, you try to concentrate on a particular object, try to force the mind, when it is wandering all over the place, to be concentrated; and when that fails, you pray.

If one really wants to understand what right meditation is, one must find out what are the false things that we have called meditation. Obviously, **concentration is not meditation** because, if you observe, in the process of concentration there is exclusion, and therefore there is distraction. You are trying to concentrate on something, and your mind is wandering off towards something else; and there is a constant battle going on to be fixed on one point while the mind refuses and wanders off. So, we spend years trying to concentrate, to learn concentration, which is mistakenly called meditation.

Then there is the question of prayer. Prayer obviously produces results, otherwise millions wouldn't pray. In praying, obviously, the mind is made quiet; by constant repetition of certain phrases the mind does become quiet. In that quietness there are certain intimations, certain perceptions, certain responses. But that is still a part of the

trick of the mind; because, after all, through a form of mesmerism you can make the mind very quiet. And in that quietness, there are certain hidden responses arising from the unconscious and from outside consciousness. But it is still a state in which there is no understanding. Secondly, in prayer there is a sense of security and the mind becomes quiet. Quiet mind, emptiness gives good results.

And meditation is not devotion – devotion to an idea, to a picture, to a principle – because the things of the mind are still idolatrous. One may not worship a statue – considering that idolatrous, silly, superstitious – but one does worship, as most people do, the things of the mind. That is also idolatrous. To be devoted to a picture or an idea, to a Master, is not meditation. Obviously, it's a form of escape from oneself. It's a very comforting escape, but it's still an escape.

Meditation is not a withdrawal from life. Meditation is a process of understanding oneself. And when one begins to understand oneself, not only the conscious but all the hidden parts of oneself as well, then there comes tranquillity. A mind that is made still, through meditation, through compulsion, through conformity, is not still. It is a stagnant mind. It is not a mind that is alert, passive, capable of creative receptivity. Meditation demands constant watchfulness, constant awareness of every word, every thought and feeling, which reveals the state of our own being, the hidden as well as the superficial; as that is arduous, we escape into every kind of comforting, deceptive thing, and call it meditation.

If one can see that choiceless inward awareness of mind is the beginning of meditation, then the problem

becomes extraordinarily interesting and vital. Because if there is no choiceless inward awareness of mind, you may practice what you call meditation and still be attached to your principles, to your family, to your property; or, giving up your property, you may be attached to an idea, and be so concentrated on it that you create more and more of that idea. Surely that is not meditation. So choiceless awareness of the “self” (mind) is the beginning of meditation; without choiceless awareness of the “self” there is no meditation. And as one goes deeper into the question of the “self” and choiceless awareness of the “self” not only does the upper mind become tranquil, quiet, then the unconscious, the hidden layers of consciousness project themselves; they reveal their content, they give their intimations, so that the whole process of one’s being is completely understood and quietened.

So, the mind becomes extremely quiet – is quiet; it is not made quiet, it is not compelled to be quiet by a reward, by fear. It is not something that thought has created. There is no observer to experience that silence. It comes naturally, inevitably as you open, as you observe, as you examine, as you investigate. Then there is a silence in which reality comes into being. But that silence is not Christian silence, or Hindu silence, or Buddhist silence. That silence is silence, not named. If you follow the path of Christian silence or Hindu or Buddhist, you will never be silent. A man who would find reality must abandon his conditioning completely – whether Christian, Hindu, Buddhist, or of any other group. Merely to strengthen the background through meditation, through conformity brings about stagnation of the mind, dullness of the mind; and I’m not at all sure that’s not what most of us want, because it’s so much easier to create a pattern and

follow it. But to be free of the background demands constant watchfulness in relationship.

Silence is something like flowering in which the flower does not know that it is flowering. When once that silence is, then there is an extraordinary creative state – not that you must write poems, paint pictures; you may or you may not. But that silence is not to be pursued, copied, imitated – then it ceases to be silence. You cannot come to it through any path. It comes into being only when the ways of the self are understood, and the self with all its activities and mischief comes to an end. That is, when the mind ceases to create, then there is creation.

Therefore, the mind must become simple, must become quiet; it must be quiet – the ‘must’ is wrong; to say the mind must be quiet implies compulsion – and the mind is quiet only when the whole process of the self has come to an end. When all the ways of the self are understood, and therefore the activities of the self, have come to an end, then only is there silence. That silence is true meditation. And in that silence the eternal comes into being.

One cannot possibly learn meditation from anybody. That is the beauty of it. It has no technique and therefore no authority, when you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy, if you are aware of all that in yourself, without any choice, that is part of meditation.

Meditation is one of the greatest arts of life – perhaps the greatest art. Because in the understanding of meditation there is love, and love is not the product of systems, of habits, of following a method. Love cannot be cultivated by thought. Love can perhaps come into being when there is complete

silence. And the mind can only be silent when it understands the nature of its own movement, as thought and feeling. To understand that thought and feeling there must be no condemnation in observing that thought and feeling.

Meditation can take place when you are sitting in a bus, or walking in the woods full of light and shadows, or listening to the singing birds, or looking at the face of your wife or husband. Meditation is not something apart; it is the understanding of the totality of life in which every form of fragmentation of life has ceased.

There is no knowing that your mind is still. If you know it, it is not still because there is an observer who says, "I know". So, stillness is non-recognizable, non-experienceable.

Can the mind be free from occupation? This means – can the mind be completely without being occupied and let memory, the thoughts good and bad, go by without choosing? The moment the mind is occupied with one thought, good or bad, then it is concerned with the past.... If you really listen – not just merely verbally, but really profoundly – then you will see that there is stability which is not of the mind, which is the freedom from the past.

Yet, the past can never be put aside. There is a watching of the past as it goes by, but not occupation with the past. So, the mind is free to observe and not to choose. Where there is choice in this movement of the river of memory, there is occupation; and the moment the mind is occupied, it is caught in the past; and when the mind is occupied with the past, it is incapable of seeing something real, true, new, original, uncontaminated.

Can the mind be aware of its own conditioning and not try to battle against it? When the mind is aware that it is conditioned and does not battle against it, only then is the mind free to give its complete attention to this conditioning. The difficulty is to be aware of conditioning without the distraction of trying to do something about it. **But if the mind is constantly aware of the known, that is, of the prejudices, the assumptions, the beliefs, the desires, illusionary attachments. If it is aware of all this without trying to be free, then that very awareness brings its own freedom.** Then perhaps it is possible for the mind to be really still, not just still at a certain level of consciousness and frightfully agitated below. There can be total stillness of the mind only when the mind understands the whole problem of conditioning, how it is conditioned, which means watching every movement of thought, being aware of the assumptions, the beliefs, the fears. Then perhaps there is a total stillness of the mind in which something beyond the mind can come into being.

We can see the implications of the so-called prayers, the so-called repetition of words, mantras, sitting in a corner, and trying to fix your mind on a particular object, or a word, or a symbol – **which is to meditate deliberately.** Please listen carefully. Taking a deliberate posture or doing certain things to meditate, deliberately, consciously, only implies that you are playing in the field of your own desires and your own conditioning; therefore, it is not meditation. One can see very well, if one observes, that those people who meditate have all kinds of images; they see Krishna, Christ, Buddha, and they think they have got something. Like a Christian seeing the Christ; that phenomenon is very simple, very clear;

it is a projection of his own conditioning, his own fears, his own hopes, his desire of security. The Christian sees the Christ as you would see Rama or whatever your particular pet god is.

There is nothing remarkable about these visions. They are the product of your unconscious that has been so conditioned, so trained in fear. When you become slightly quiet, up it pops with its images, symbols, ideas. So, visions, trances, pictures, and ideas have no value whatsoever. It is like a man repeating some mantra or some phrase or a name over and over again. When you repeat a name over and over and over again, obviously what happens is that you make the mind dull, stupid; and in that stupidity it becomes quiet. You can just as well take a drug to make the mind quiet – and there are such drugs – and in that state of quietness, in that drugged state, you have visions. Those are obviously the product of your own society, of your own culture, of your own hopes and fears; they have nothing whatsoever to do with reality.

Puja, Prayers, visions, sitting in a corner upright, breathing rightly, Yoga are so immature, juvenile; they have no meaning for a man who really wants to understand the full significance of what meditation is. So, a man who would understand what meditation is puts all this aside completely, even though he may lose his job. He does not immediately turn to a petty god in order to get a new job – that is the game you all play. When there is some kind of sorrow, disturbance, you turn to a temple, and you can call yourself religious! All these must be completely, totally set aside, so that they do not touch you. If you have done this, then we can proceed into this whole question of what is meditation.

Religion is the gathering of all energy which is attention. In that attention many things happen. Some of them have the gift of healing and the Siddhis, levitations may come into being in true meditation but one should be careful not to be entangled in these capacities, as they lead to undesirable activities and have to be treated as toys. Religious man never touches it. He may occasionally do this or that but it is a thing to be put away like a gift, like a talent. It is to be put away because it is dangerous. Say, healing – you collect lot of undesirable people around you. Unless you are very, very sane it becomes a means of exploitation. You should never be angry, selfish. You should be unselfish without any image about yourself. Then perhaps it comes naturally. You may have them but turn your back to them. They may strengthen the “me”. Don’t touch them until you are right, good, not angry and in absolute emptiness. First of all, one should not talk about these childish things at all. The greatest miracle is dissolution of “me”.

You must have choiceless self-awareness and, because of that, virtue. Virtue is a thing that is flowering in goodness all the time; you might make a mistake, do ugly things, but they are finished; you are moving, are flowering in goodness, because you are knowing yourself. Having laid that foundation, then you can put aside the prayers, the muttering of words and taking postures.

A mind that is seeking experience of any kind is still within the field of time, within the field of the known, within the field of self-projected desires. Deliberate meditation only leads to illusion. **Yet there must be meditation.** To meditate deliberately only leads you to various forms of self-hypnosis, to various forms of experience projected by your own desires, by your own conditioning; and those conditionings, those

desires shape your mind, control your thought. So, a man who would really understand the deep significance of meditation must understand the significance of experience; and also, his mind must be free from seeking.

Having laid all this as a basic thing, naturally, spontaneously, easily, then we must find out what it means to control thought. Because that is what you are after; the more you can control thought, the more you think you have advanced in meditation. For me, every form of control – physical, psychological, intellectual, emotional – is detrimental. Please listen carefully. Do not say, ‘then I will do what I like’. I am not saying that. Control implies subjugation, suppression, adaptation, shaping the thought to a particular pattern – which implies that the pattern is more important than the discovery of what is true. So, control in any form – resistance, suppression, or sublimation – shapes the mind more and more according to the past, according to the conditioning in which you have been brought up, according to the conditioning of a particular community, and so on and on.

It is necessary to understand what meditation is. I do not know if you have ever done this kind of meditation. Probably you have not, but you are going to do it now with me. We are going to take the journey together, not verbally, but actually go through it right up to the end of where verbal communication exists. It is like going together up to the door; then either you go through the door, or you stop on this side of the door. You will stop on this side of the door if you have not actually, factually, done everything that is being pointed out – not because the speaker says so, but because that is sane, healthy, reasonable, and it will stand every test, every examination.

So now, together, we are going to meditate – not deliberately meditate, because that does not exist. It is like leaving the window open and the air comes when it will – whatever the air brings, whatever the breeze is. But if you expect, wait for the breezes to come because you have opened the window, they will never come. So, it must be opened out of love, out of affection, out of freedom – not because you want something. And that is the state of beauty, that is the state of mind that sees and does not demand.

To be aware is an extraordinary state of mind – to be aware of your surroundings, of the trees, the bird that is singing, the sunset behind you; to be aware of the faces, of the smiles; to be aware of the dirt on the road; to be aware of the beauty of the land, of a palm tree against the red sunset, the ripple of the water – just to be aware, choicelessly. Please do this as you are going along. Listen to these birds; do not name them, do not recognize the species, but just listen to the sound. Listen to the movement of your own thoughts; do not control them, do not shape them, do not say, ‘This is right, that is wrong.’ Just move with them. That is awareness in which there is no choice, no condemnation, no judgment, no comparison or interpretation, only mere observation, pure awareness. That makes your mind highly sensitive. The moment you name, you have gone back, your mind becomes dull, because that is what you are used to.

In that state of awareness there is attention – not control, not concentration. There is attention. That is, you are listening to the birds, you are seeing the sunset, you are seeing the stillness of the trees, you are hearing the cars go by, you are hearing the speaker; and you are attentive to the meaning of the words, you are attentive to your own thoughts and feelings, and to the movement in that attention. You are

attentive comprehensively, without a border, not only consciously, but also unconsciously. The unconscious is more important; therefore, you have to inquire into the unconscious.

We are not using the word unconscious as a technical term or a technique. We are not using it in the sense in which the psychologists use it but as that of which you are not conscious. Because most of us are living on the surface of the mind: going to the office, acquiring knowledge or a technique, quarrelling, and so on. We never pay attention to the depth of our being, which is the result of our community, of the racial residue, of all the past – not only of you as a human being, but also of man, the anxieties of man. When you sleep, all these project themselves as dreams, and then there is the interpretation of those dreams. Dreams become totally unnecessary for a man who is awake, alert, watching, listening, aware, attentive.

Now, this attention demands tremendous energy; not the energy that you have gathered through practice, being celibate and all the rest of that stuff – that is all the energy of greed. I am talking of the energy of self-knowing. Because you have laid the right foundation, out of that comes the energy to be attentive, in which there is no sense of concentration.

Concentration is exclusion. You want to listen to that music [from a nearby street], and you want also to hear what the speaker is saying, so you resist that music and try to listen to the speaker; so, you are really not paying complete attention. Every school boy does that. A part of your energy has gone to resist that music and a part of it is trying to listen; therefore, you are not listening totally; therefore, you are not

being attentive. So, if you concentrate, you merely resist, exclude. I want to concentrate, thought goes off on something else, I bring it back. The fight. And if you love something you concentrate very easily. All that is implied in the word “to concentrate”, to put your mind on a particular object, or a particular picture, a particular action. That is concentration. Concentration narrows the mind. But attention implies the understanding of concentration, and in attention there is no centre from which you are attending. **A mind that is attentive can concentrate and not be exclusive.**

Out of this attention, out of this awareness comes a brain that is quiet. The brain cells themselves are quiet – not made quiet, not disciplined, not enforced, not brutally conditioned. But because this whole attention has come into being naturally, spontaneously, without effort, easily, the brain cells are not perverted, not hardened, not coarsened, not brutalized. I hope you are following all this. Unless the brain cells themselves are astonishingly sensitive, alert, vital, not hardened, not beaten, not overworked, not specialized in a particular department of knowledge, unless they are extraordinarily sensitive, they cannot be quiet. **So, the brain must be quiet, but yet be sensitive to every reaction,** be aware of all the music, the noises, the birds, hearing these words, watching the sunset – without any pressure, without any strain, without any influence. The brain must be very quiet, because without quietness – uninduced, not brought about artificially – there can be no clarity.

There is a totally different kind of operation, function or action when all the senses are in harmony and move together. That is, when you see the sea, observe it with all your senses not with your eyes only; smell it, look at it, taste it, take it completely. Then you will see there is no centre

from which you are acting, which is the operation of desire as will. This requires a great deal of testing out. Do not accept a thing the speaker is saying but test it out. There is a way of living in which there is no conflict whatsoever, a way of living in which will does not operate, and therefore no resistance. This means you are living with all your senses at their highest level, with no one sense greater than the others, therefore there is no contradiction or conflict. When there is no conflict, there is no need for will.

You see, you are not educated to be alone. Do you ever go out for a walk by yourself? It is very important to go out alone, to sit under a tree – not with a book, not with a companion, but by yourself – and observe the falling of a leaf, hear the lapping of the water, the fishermen's song, watch the flight of a bird, and of your own thoughts as they chase each other across the space of your mind. If you are able to be alone and watch these things, then you will discover extraordinary riches which no government can tax, no human agency can corrupt, and which can never be destroyed.

We hope you are understanding all this. Perhaps you aren't. It doesn't matter, just listen. Do not be mesmerized by these words, but listen to the truth of this. And perhaps then, when you are walking in the street, sitting in a bus, watching a stream or a rice field, rich and green, this will come unknowingly, like a breath from a distant land.

So, the mind then becomes completely still, without any form of pressure, compulsion. This stillness is not a thing produced by thought, because thought has ended, the whole machinery of thought has come to an end. Thought must end; otherwise, thought will produce more images, more ideas, more illusions – more and more and more. Therefore, you have to understand this whole machinery of thought – not how to stop thinking. If you understand the whole machinery

of thought, which is the response of memory, association and recognition, naming, comparing, judging – if you understand it, naturally it comes to an end. When the mind is completely still, then out of that stillness, in that stillness, there is quite a different movement.

That movement is not a movement created by thought, by society, by what you have read or not read. That movement is not of time, of experience because that movement has no experience. To a still mind there is no experience. A light that is burning brightly, that is strong, does not demand anything more, it is a light to itself. That movement is not a movement in any direction, because direction implies time. That movement has no cause, because anything that has a cause produces an effect and that effect becomes the cause and so on – an endless chain of causation and effect. So, there is no effect, no cause, no motive, no sense of experiencing at all. Because the mind is completely still, naturally still, because you have laid the foundation, it is directly related to life, it is not divorced from everyday living.

Meditation is the awareness of the movement of thought as the “me”. Meditation is total, absolute inward freedom in which there is no single image; Freedom from all the things that man has put together as reality. Then the natural sequence is the flowering of silence. In that silence is the quality of energy you have never touched before, and that is the transforming factor, the real creative movement of life. In that silence, a great many other things go on because, in that silence, the brain becomes orderly. It will function when necessary; otherwise, it is completely quiet. In this silence, thought has no place, and therefore there is no time. That silence can’t be measured. In that quiet stillness, that which

is not describable, which is nameless, which is not the product of time and thought, is that movement. That is the **creation.**

If the mind has gone that far, that movement is creation. Then there is no anxiety to express, because a mind that is in a state of creation may express or may not express. **That state of mind that is in that complete silence – it will move, it has its own movement into the unknown, into that which is unnameable.**

So, the meditation that you do is not the meditation of which we are talking. This meditation is from the everlasting to the everlasting, because you have laid the foundation not on time but on reality.

When you practice meditation – a deliberate meditation – you are trying to concentrate on an object, on an idea, on some vision, on some image; and therefore, you push away every other intrusion. So, your concentration is a form of resistance, and you spend your energy – which is required to find out this extraordinary thing called ‘silence’ – you waste it in trying to concentrate; your mind wanders off, and you spend endless years trying to bring your mind to concentrate on something in which it is not interested. You observe it yourselves, sirs.

There are many schools around the world that, for a fee, teach you how to be quiet and how to still the mind. However, in practicing these methods, your mind becomes mechanical, causing you to lose the quality of free mind.

Deliberate attempt to meditate is not meditation. It must happen (....). Only be aware of what you are thinking and doing and nothing else.

The constant striving to become virtuous, to acquire virtue through discipline and so on, is obviously not meditation either, it is strengthening of “me”.

True meditation is a state of spontaneity which dawns upon you when you are totally effortless, or rather, when you are totally absent.

Meditation is very simple. We complicate it. We weave a web of ideas around it, what it is and what it is not. But it is none of those things. When you are alone, when you are not frightened to be alone, no longer belonging to this world or attached to anything, in that solitude comes ecstasy of meditation.

We have separated sound (external and inner noise) from silence. Thought is always separative, limited. If you don't separate silence from sound, then sound is part of silence. When you seek out silence, you are creating disorder. Find out disorder first, not seek order. When you don't separate sound from silence, there is order – complete order like universe which is everlastingly in order. Only human beings are in disorder. When there is no thought, no self, there is total order. Without order there is no love. When there is love there is compassion. When there is compassion there is supreme intelligence. Silence is part of enormous sound of the universe. Beyond that there is total nothingness. Got it?

Question: You are advocating that we liquidate the environment within us. Why do you advocate that? What is the use of it?

Ans: we are not advocating anything. But you know, the cup is useful only when it is empty. With most of us, the mind

is clouded, cluttered up with so many things – pleasant and unpleasant experiences, knowledge, patterns or formulas of behaviour, and so on. It is never empty. And that emptiness comes as a sunset comes of an evening, full of beauty, enchantment, and richness; that comes as naturally as the blossoming of a flower when there is no fear, when there are no escapes, when there is no boredom, and when there is no seeking. Where there is emptiness, love, compassion and death to the known, there is supreme intelligence with supreme order which is creation. (Creation we mean here is not of astrophysics.)

We don't know if you have ever noticed what sometimes happens when you have a problem, either mathematical or psychological. You think about it a great deal, you worry over it like a dog chewing on a bone, but you cannot find an answer. Then you let it alone, your mind is no longer occupied with it, afraid of it, wanting to find an answer or wanting to escape from it, you go away from it, you take a walk; and suddenly, out of that utter silence, comes the answer. This must have happened to many of us. Now, how does this take place? Your mind has been very active within its own limitations about that problem, but you have not found the answer, so you have put the problem aside. Then your mind becomes somewhat quiet, somewhat still, empty; not by saying, 'I will be quiet and thereby find the answer'; and in that stillness, that emptiness, the problem is resolved. Similarly, when one dies each minute to the inward environment, to the inward commitments, to the inward memories, the inward secrecies and agonies, there is then emptiness in which alone a new thing, a creation, the supreme intelligence with supreme order can take place, can come about. We are not advocating it, **we are not doing propaganda for that emptiness. We are only saying that**

unless that emptiness comes into being we shall continue with our sorrow, with our anxiety, with our despair and our activities will bring more and more confusion. To bring about a different human being, and therefore a different society, a different world, one should live this life in timeless awareness, without a thing of thought.

Something not touched by thought is sacred. To observe something beyond thought, thought must cease. The necessity to know something beyond thought, gives energy to end thought.

There exists a certain quality of mind in which the space between the observer and the observed dissolves. In that state, the object is perceived with absolute clarity, intensity, and passion. This collapse of psychological distance is the essence of love—not love tainted by pleasure or pain, but a pure, direct perception that obliterates division. In such love, there is no “me” and “you”; the fragmentation ceases. When one comes upon this state in meditation, there emerges a silence—not a silence contrived by effort, nor one produced by the will of thought seeking quietude, but a silence born of freedom.

There is, of course, a silence that thought can impose upon itself. Perhaps you have attempted this—making the mind still by force, through repetition, through chemical sedation, through rituals or mantras. But such silence is superficial, mechanical. It is silence manufactured by noise.

True silence—the silence that arises naturally when the mind is free from conflict, from effort, from the known—is of an entirely different order. It is not comparable to the

stillness created by suppression or control. Only in this silence, which is beyond volition and technique, does a new dimension of being reveal itself—immeasurable, ineffable. No authority, no teacher, no doctrine can lead one there. It must be discovered directly, inwardly.

This journey, though it may appear long, is in fact immediate. It requires not time but insight. And unless this inner exploration is undertaken, life remains shallow, fragmented, without true significance. But in undertaking it, in discovering that which is sacred, one encounters the real meaning of beauty, love, and truth.

A Meditation on Silence and Awareness

Silence is not the space between two noises, nor is it the mere cessation of sound. It is not a product of control, effort, or discipline. Silence is not something that thought can create; it is not an achievement, nor a state to be cultivated. True silence arises when the mind is no longer projecting, measuring, or seeking. It comes uninvited, like a breeze through an open window—when the window is simply open.

This silence is not the outcome of resistance to noise or of withdrawal from the world. It is the natural flowering of attention—attention that is whole, without centre, without a watcher. When there is observation without the observer, when there is listening without the listener, silence unfolds on its own. In that silence, there is no division between the

one who experiences and the experience itself. There is only stillness—alive, alert, and boundless.

Thought, in its very structure, is noise. It can describe silence, name it, analyse it—but it cannot enter into it. For thought must cease, not by force, but through deep understanding of its own limits. And in that cessation, not contrived but effortless, silence comes. This silence is not emptiness in the sense of absence; it is emptiness full of depth, of presence. It is the ground of being, the source from which clarity, compassion, and true intelligence emerge.

To be aware without interference, without judgment, without the fragmentation of thought—that is the doorway. And through that doorway, one steps into a silence that is sacred, timeless, and whole.

Ecstasy of pure awareness:

The complete stillness of the brain is an extraordinary state—highly sensitive, vigorous, fully alive, and aware of every external movement, yet utterly still. It remains still because it is completely open, free from hindrance, and without any secret desires or pursuits. It is still because there is no conflict, which is, in essence, a state of contradiction. It is utterly still in emptiness—this emptiness is not a vacuum or blankness, but energy without a centre or boundary. Walking down the crowded, filthy street, with buses roaring by, the brain was aware of its surroundings: the smells, the dirt, the labourers sweating in the heat. The body moved along, sensitive to it all, but there was no centre from which

watching, directing, or censoring took place. For the entire mile and back, the brain remained motionless, without thought or feeling. The body grew tired, unaccustomed to the intense heat and humidity, even though the sun had set hours ago. It was a strange phenomenon, though it had occurred several times before.

As one walked along the street lined with a few palms, the sense of otherness arrived like a wave— purifying and strengthening. It was present like a fragrance, a breath of immensity. There was no sentiment, no illusion of romance, no fragility of thought; it was sharp and clear, without ambiguity, unhesitating and definite. It was a sacred presence, untouchable and unbreakable in its finality. The mind was aware of the passing buses, the wet street, and the screeching brakes; it was aware of these things, and beyond them, the sea. But the mind had no relation to any of these—it was completely empty, detached, observing from that emptiness. The otherness pressed in with urgent clarity. It was not a feeling or sensation, but as real as the man who was calling. It was not an emotion that changes or fades; thought could not reach it. It existed with the finality of death, impervious to reason. Since it had no roots or relations, nothing could contaminate it; it was indestructible.

- ❖ To observe anything completely, totally, there must be observation without the movement of thought.
- ❖ The desire to become someone—famous or otherwise—is the beginning of bondage to the self.
- ❖ Where the self ends, love begins. Love is not born of thought, nor is it a reaction. If love is given in exchange, it becomes mere commerce. True love asks nothing, gives

without awareness of giving, and in that freedom alone can love be.

- ❖ The moment you have in your heart this extraordinary thing called love and feel the depth, the delight, the ecstasy of it, you will discover that for you the world is transformed.
- ❖ A man untouched by fear is neither aggressive nor violent; he is truly free and at peace.
- ❖ Violence is not limited to physical harm. It lies in words, gestures, and submission rooted in fear. It is subtle, pervasive, and deeply embedded in daily life.
- ❖ To lose connection with nature is to lose touch with our humanity. Without that relationship, we become destroyers. Nature then recoils, withdrawing its grace and beauty.
- ❖ Meditation is the emptying of consciousness of its content—free from the residue of thought.
- ❖ Decision interrupts meditation.
- ❖ If there is no order in your relationship with your wife, with your husband, with your children, with your neighbour – whether that neighbour is near or very far away – forget about meditation.
- ❖ The past has its place, but when it overshadows the present, awareness becomes sleep. One must know the past and yet be fully present.
- ❖ Culture, a product of human conditioning, holds no intrinsic sanctity. It must be questioned, not worshiped.
- ❖ The pursuit of fulfillment inevitably leads to frustration.
- ❖ To understand anything, observe it silently—without judgment, desire, or avoidance.
- ❖ No guru can awaken you. At best, he can merely point to 'what is'.

- ❖ Much of our energy is wasted in idle talk, gossip, and endless mental chatter.
- ❖ Until the false is seen as false, the truth cannot be. With the dissolution of the false, truth may emerge.
- ❖ I started to be free when I discovered that the cage I live in was made of thoughts. That cage is the “me”.
- ❖ Charity is unconscious of itself, there is no accumulation first and then distribution. It is like the flower blooming without motive.
- ❖ Establish inward order—tranquility untouched by circumstance—in every aspect of daily life.
- ❖ Even the finest poetry is meaningless unless lived.
- ❖ The enemy is not external; it lies within—in our own thoughts and mind.
- ❖ If one is fortunate and deeply earnest, one may taste freedom from thought and from self.
- ❖ The seeker of truth must be free from the boundaries of society and culture.
- ❖ Respectability is a corrosive force; it is an “evil” that corrodes the mind and heart. It creeps upon one unknowingly and destroys love.
- ❖ Meditation is not practice or method; it is pure awareness—without choice, judgment, or resistance.
- ❖ Meditation is the action born of silence.
- ❖ The ecstasy of solitude arises when you are no longer afraid to be alone, no longer belonging to the world or attached to your possessions. In that stillness, meditation arrives quietly, like the dawn breaking in the morning.

- ❖ Evil is a fact. Leave it alone. Your mind should not play with evil. Thinking about it is to invite it.
- ❖ When you understand yourself as you are—without the urge to change—transformation happens.
- ❖ The mind clinging to power, prestige, or identity cannot abandon itself and is incapable of freedom.
- ❖ We squander energy in endless opinion, conflict, and intellectual clutter. Simplicity is clarity.
- ❖ The ability to observe without evaluating is the pinnacle of intelligence.
- ❖ The desire to be free of desire is itself desire. Any effort to transcend the self merely perpetuates it.
- ❖ To speak of others—whether kindly or cruelly—is to flee from oneself.
- ❖ True contact—with people, nature, or facts—is lost when thought intervenes.
- ❖ In seeking benediction through thought, we destroy its very ecstasy.
- ❖ To end thought is to be psychologically nothing. In this nothingness, the sacred reveals itself.
- ❖ Sustained choiceless awareness dissolves the illusion of self.
- ❖ Are we aware that our culture and environment, including education and media, condition us into mediocrity? Success, as commonly pursued, is the essence of mediocrity.

- ❖ Meditation cannot coexist with ambition, insensitivity, or inner vulgarity. To live one way and speak another is spiritual hypocrisy.
- ❖ Silence constructed by thought is artificial and dead. Meditation born of intention is not meditation.
- ❖ When you are at ease with not knowing, you have already gone beyond the mind.
- ❖ Utter silence is our essential being. In emptiness, we transcend centuries of human conditioning.
- ❖ Freedom lies in the abandonment of the known and the dissolution of the self.
- ❖ Observation without the observer is observation with energy and clarity; otherwise, energy is scattered.
- ❖ A mind that has no humility is incapable of learning.
- ❖ Do not condemn thought. Simply be aware of it, without becoming it.
- ❖ Order comes out of the understanding of disorder. The awareness of disorder is order, not the following of a blueprint.
- ❖ Control breeds resistance. Any effort—including the effort to be aware—prevents pure perception.
- ❖ If perception is governed by thought, it is partial and fragmented.
- ❖ Compassion arises in total perception.
- ❖ Total perception is possible only when the center—the ‘me’—is absent.
- ❖ In total perception, there is perception only—no perceiver.

- ❖ Without liberation from conditioning, humanity remains imprisoned and life remains conflict-ridden.
- ❖ Meditation is the choiceless awareness of one's own mind—not that of others.
- ❖ Silence cannot be experienced. Where experience arises, silence recedes.
- ❖ Without a generous heart, meditation loses its meaning.
- ❖ Begin with freedom from fear; otherwise, meditation becomes illusion.
- ❖ A quiet mind has an infinite capacity to renew itself.

A True Religious Life

Don't accept what I am saying – it is not a definition, not an invention; it is a discovery.

Rarely does man ask: *What am I? Why do I behave as I do? Is there anything beyond this constant struggle, beyond sorrow, beyond time?* We devote immense energy, time, and vitality to the external—to technology, success, acquisition, and pleasure. But we have not given the same seriousness to the inward movement, to a deep enquiry into the nature of our own consciousness.

Is there something ultimate—something beyond cause, beyond effect, beyond all the fabric of time? Is there a state untouched by suffering, beyond the reach of thought and its endless noise? This enquiry is not born of curiosity, nor of belief, but of the passion to discover something greater than all inventions of man—something beyond ideology, beyond organized religion, beyond even the most refined expressions of the intellect.

Suppose one gives one's whole being to this inward enquiry—not accepting second-hand answers, not seeking comfort in belief or escape in tradition—but truly entering into the question with intensity and seriousness. Then such a mind, clear and undivided, contributes something wholly different to human awareness. If even a single individual lives this way, it adds a different quality to the whole of human awareness.

And if not one but a thousand people move in this direction—not as a collective, not bound by any organization, not forming a group—but individually, silently, with clarity and love—then to that collective field of human consciousness is added something that is beyond all measurement, beyond all thought: something sacred, something eternal.

One may say, *"There is no such thing as Truth. God is dead. Let us abandon these questions and instead concern ourselves with the real suffering of the world—the confusion, the poverty, the violence, the injustice. Let us focus on building a better society."* And yes, that too must be done. But without love—without that timeless state of the heart—life becomes mechanical, empty, devoid of beauty or meaning. A humanitarian society without love is yet another machine.

Man, throughout the ages, has always searched for something beyond the transient—something that is not touched by time or thought, something that is not the projection of desire. He has asked if there is a reality not fabricated by the mind, a truth not born of belief. He has asked if there is a sacred dimension—timeless, causeless, infinite.

In response to this longing, organized religion has emerged, claiming to provide answers. It offers the assurance that there is such a reality—God, the divine, the eternal. And yet, in attempting to define and institutionalize the sacred, it inevitably distorts it. That which is beyond measure is reduced to ritual, belief, and dogma. In trying to capture the immeasurable, organized religion becomes a barrier to the sacred.

There is a story that illustrates this: The devil and a friend of his were walking down a street. Ahead of them, they saw a man stoop to the ground, pick something up, and look at it with sudden wonder and delight. The friend asked the devil, "*What did that man find?*" The devil replied, "*He found a piece of the Truth.*" Alarmed, the friend said, "*But isn't that terrible for your work?*" The devil smiled and said, "*Not at all. I'm going to help him organize it.*" This is the tragedy of mankind: to take the living flame of truth and smother it in the ashes of organization.

What do we mean by religion? Surely, we do not speak of organized religion—neither Hinduism, Buddhism, Christianity, nor any other institution of belief. These are systems built upon dogma, propagation, conversion, and compulsion. Though such structures may have once served a purpose—perhaps to tame the wilder impulses of humanity—they have since lost their meaning. For man, now armed with the power to annihilate entire cities in an instant, has outgrown the shallow civility these creeds once imposed.

Organized religion does not contain truth. It may, at times, touch upon truth or wrap itself in its semblance, yet it is not the truth itself. On the contrary, it is a barrier—dividing man from man. You are a Muslim, I am a Hindu, another a Christian or a Buddhist—and so we quarrel, divide, and destroy each other in the name of what we believe. Is there truth in that?

We are not speaking of religion as the pursuit of truth or the direct perception of reality. We are inquiring whether there is any truth in *organized* religion, which is shaped by the mind, conditioned by centuries of belief. The mind, so conditioned, believes that by merely belonging to a tradition—by calling oneself a Hindu, a Muslim, or a

Christian—one shall somehow reach the Divine. But how absurd this is. To find God, to encounter Reality, one must be virtuous. And virtue is not born of conformity; virtue is freedom—freedom from the known, freedom from the structures of thought.

Only in such freedom can Truth be discovered—not while one is ensnared in the machinery of organized religion with its creeds and authorities. And is there truth in belief, in theory, in idealism? Why do we hold to beliefs? Surely, it is because they bring comfort, a sense of security, a guide in the unknown. The frightened mind, seeking shelter, invents the ideal—but in doing so, it escapes from what *is*. And in this escape, in this flight from the actual, truth is lost. Therefore, the ideal becomes an obstruction to Truth. To see what is true, one must face reality without distortion, without the veil of belief. Only then is there understanding.

So, beginning to understand yourself as you are is the beginning of wisdom; and also, the beginning of meditation is to see without distortion the fact of what you are, not what you think you should be. When you think, as most of you do, that you are the supreme self, that there is a spiritual entity in you, all that idea is the result of your past conditioning. You have to be aware of that fact and not accept that you are the supreme self. The idea has no meaning. What has meaning and significance is the fact of what you are every day, not what you should be. Again, the idea, the ideation, the ideal is a piece of mythology; it has no significance. The fact has significance. The fact that you are envious has significance, but not the idea that you should be in a state of non-envy.

What is important is not to follow anybody but to understand oneself. What actually you are, is more important

than what Gita says. If you go into yourself without effort, fear, without any sense of restraining, and really delve deeply, you find extraordinary things. In oneself lies the whole world and if you know how to look and learn, the door is there, and the key is in your hand.

Knowing yourself is the beginning of meditation.

Knowing yourself as you are is the beginning of the religious mind. But you cannot know yourself; if you deny what you see, if you try to interpret what you see. Please follow this. If you deny what you see in yourself, or if you want to change it into something else, then you are not understanding the fact of “what is”. If you are vain and if you try to cultivate humility, then there is a contradiction between the two; and that contradiction dulls the mind, it brings about a conflict. You have to see that fact completely and not introduce a contradictory ideal. But to see that you are vain, you cannot say, “I must not be vain”. Obviously, that is fairly simple, because to see something you must give your attention totally to it. When you say that you must not be vain, your mind has gone away from the fact, and the going away from the fact creates a problem – not the fact; the fact never creates the problem. It is only the avoidance of the fact, naming of the fact, the running away from the fact, trying to change the fact, trying to make it conform or approximate to the ideal, that creates a problem – never the fact of “what is”. When the conflict is not there, when the observer is not there, then “what is” not, the mind is emptied of “what is”.

It is only a mind that perceives all the falseness, the conditioning influences, the propaganda which is called religion – it is only such a mind that breaks through, that can find out. But that requires a great deal of insight, a great deal of inquiry, an alert awareness of things as they are. Not

acceptance because to accept or to deny is a matter of mere verbal exchange.

The true religious life has no belief what so ever, for it has no tomorrow, no desire for security. Thought, which is your very being, has to come to an end. This very self-centredness with its activities must naturally and easily die. It is in this death alone that there is the beginning of the True religious sacred mind.

A religious mind does not seek God. The religious mind is concerned with the shedding of the “Self” which is a fictitious entity. The religious man is not the man that does innumerable rituals, follows traditions, lives in a dead past culture, explaining endlessly the Gita or the Bible or JK teachings, endlessly chanting, or taking sannyasa – that is not a religious man; such a man is escaping from facts. The religious man is concerned totally and completely with the choiceless awareness of himself. **Bringing about in himself a complete, total mutation means complete cessation of mind i.e. complete cessation of greed, envy, ambition, duality, desire for security. Therefore, the religious man must choicelessly observe the mind which is the product of society which he himself has created. Therefore, to find reality he must begin here, not in a temple, not in an image – whether the image is graven by the hand or by the mind.** Otherwise, how can he find something totally new, a new state, which is not in the area of mind? Truth is revealed automatically when false (self) is dropped totally, when there is nothing of thought.

True religion is the most important thing in life. A new culture, a new civilization, cannot come about through economic adjustments, political action, through various

forms of institutions and foundations. A new civilization will come about of cosmic religion, not what the priests have made of the religion, not the religions which are organised with property, with money, with authority, hierarchical authority with temples, mosques, churches – that is not religion; that is all great activity of thought.

So, a true religious life is a life of meditative awareness, in which the activities of the self are not. And one can live such a life in this world every day and every minute. That is, one can live a life as a human being in which there is constant alertness, choiceless watchfulness of the activities of the “self”. And the watching is watching from silence, not from a conclusion that I am Brahman, a “super self” and so on and on. Because the mind has observed its own activities and sees the absurdity of it...therefore the mind has become extraordinary sensitive, and silent. And from that silence, by that silence, in that silence, one acts, in daily life. And in that silence alone, seeking stops and the Truth may be revealed.

In the total attention of meditation there is no knowing, no recognition, nor the remembrance of something that has happened. Time and thought have entirely come to an end, for they are the centre which limits its own vision.

This land, and almost every land, is burdened with tradition, entrenched in high places and in the village hut. **There is nothing sacred about tradition, however ancient or modern.** The brain carries the memories of yesterday, which is tradition, and is frightened to let go, because it cannot face something new. **Tradition becomes our security, and when the mind is secure it is in decay. One must take the journey unburdened, sweetly, without any**

effort, never stopping at any shrine, at any monument, or for any hero, social or religious-alone with beauty and love.

There cannot be understanding of oneself, fundamentally, deeply, if there is any form of assumption, any authority, either of the past or of the present. But the mind is frightened to let go of all authority and investigate because it is afraid of not arriving at a particular result. So, the mind is concerned with achieving a result, but not with the investigation to find out, to understand its own movement. That is why we cling to authority- religious, psychological, philosophical. Being afraid, we demand guides, authorities, scriptures, saviours, inspiration in various forms, and so the mind is made incapable of standing alone and trying to find out. **But one must stand alone, completely, totally alone without any thing of thought, without wanting to know what true is.**

Seeing the false as false, completely, is the destruction of false. Destruction is creation. You know, to destroy is to create. We must destroy, not the buildings, not the social or economic system – this comes about daily – but the psychological, the unconscious and the conscious defences, securities that one has built up rationally, individually, deeply, and superficially. We must tear through all that to be utterly defenceless, **because you must be defenceless to love and have affection.** Then you see and understand ambition, authority; and you begin to see when authority is necessary and at what level – the authority of the policeman and no more.

Do you see, “how the mind deceives itself? Can you bring the unknown, that which cannot be experienced,

into the conditioned, into the realm of the mind? Obviously not. So don't try it. Don't try to find God, Truth, for it has no meaning. All you can do is to be aware of the operation of your own mind, which is the area of conflict, misery, suffering, ambition, fulfilment, frustration. With the choiceless awareness of 'self', its narrow borders can be broken down. Then only the unknown may come into being. But you are not interested in that, you want to capture God and put him in the cage of the mind, in the cage which you call the temple, the book, the guru, the system, and with that you are satisfied. By doing that you think you are becoming very religious. You are not. You are just hypocrites, robbing, cheating, lying, within the cage."

So, a man who is aware of all this is not concerned with reality, with the immeasurable, the unknowable; he is concerned with the ending of envy, with the ending of sorrow, with the ending of this whole process of 'becoming'. That you can do – you can do it every day by being alert to your envy, watchful of the way you talk, the way you show respect which is no respect, the way you acquire, accumulate. Through that choiceless awareness of "self", the mind can liberate itself from its limitations, its conditioning, and this liberation of itself from its conditioning is meditation. Do not try to meditate on reality because you cannot; that is an impossibility. Meditation on God has no meaning. How can a mind which is conditioned, small, petty, envious, unreal, fictitious, meditate on something unknowable? All that you can do is to be choicelessly aware of the movement of thought – the known of everything that you have been taught, of your ambitions, your identifications, your greed. When you are choicelessly aware of the mind, then you will find that there comes an

extraordinary quietness, a stillness in which there is no experiencer who is always measuring, remembering, calculating, desiring. Then comes a totally different awareness, a state which is in itself a blessing, which has within itself a movement that has no centre and therefore no beginning and no ending. A mind that is capable of this total attention without the entity who is experiencing what is taking place will find there is a reality, a goodness, a beauty, which is not a reaction, which is not an opposite, which is without a cause, and is therefore something in itself. **But the realization of that immensity cannot come about unless the mind is totally empty of the known, empty of the conflict, empty of sense of duality as “you” and “me”, empty of the desire to know the unknowable.**

So, obviously, religion is not ceremony. Religion is not dogma. Religion is not the continuation of certain tenets and beliefs inculcated from childhood. Whether you believe in God or don't believe in God does not make you a religious person, surely. The man who drops an atomic bomb and destroys in a few minutes thousands upon the thousands of people may believe in God, and the person who leads a dull life and also believes in God, or the person who does not believe in God – surely, they are not religious. Belief or non-belief has nothing to do with the search for reality or with the discovery and the experiencing of that reality which is religion. **It is the experiencing of reality that is religion, and it does not lie through any organized belief, through any church, through any knowledge, either Eastern or Western. Religion is the capacity of experiencing directly that which is immeasurable, that which cannot be put into words;** but that cannot be experienced so long as we are escaping from life, from life which we have made so dull, so empty, so much a matter of routine because inwardly there is

no creative intensity, because inwardly we are poor without love and therefore outwardly we try to fill that with belief, with amusement, with knowledge, with various forms of excitement.

Religion, after all, is the discovery of love, and love is something to be discovered from moment to moment.

You must die to the love that you have known a second before in order to ever know anew what love is. And love can only come into being when there is this passion for unfathomable silence. Then, out of that there is action, and that action will not bind you because love never binds. And so, religion is not the thing that we have now, which is a miserable thing, a dark thing, a deadly thing. Religion implies clarity, light, passion; it implies a mind that is empty, empty of its contents and therefore able to receive that immeasurable, incorruptible richness.

But it is absolutely necessary for the mind to have no problems at all, no conflicts at all. Surely, such a life is the only religious life because it has understood sorrow and the ending of sorrow, it is without fear, and is therefore a light unto itself.

Pooja is an act of concentration that inadvertently strengthens the "self." It is, in essence, a glorified form of self-centred activity. In pooja, there is a movement of thought, words, feelings, and desires, all of which reinforce the illusion of duality — the separation between "you," "me," and God. Prayer, similarly, reduces the infinite to a transactional exchange with a quid pro quo God, asserting a claim to worldly desires. It is only the corrupt mind that engages in such prayer, for a sacred mind seeks nothing from this thought-constructed world. Supreme intelligence

remains untouched by prayer, as it operates outside the realm of thought. True divinity exists not in pooja but in profound silence. To be in meditative awareness is the real form of pooja. The "self," a fictitious construct, cannot establish a genuine relationship with Truth. It is only when the individual mind transforms into the cosmic mind that one opens to the immeasurable sacredness beyond thought.

The man who prays is like a man who has his hand in another man's pocket. The prayers for wholeness and world peace are childish. The businessman, the politician, and the whole competitive society are praying for peace; but they are doing everything to bring about war, hatred, and antagonism. It has no meaning; it has no rationality. Your prayer is a supplication, asking for something for which you have no right to ask – because you are not living, you are not virtuous. You want something peaceful, great, to enrich your lives, but you are doing everything opposite to destroy, becoming mean, petty, stupid by living in time dimension.

The state of utter silence without a trace of the "self" is quite different from the state of "surrender to God" in which the "self" is still active expecting something of this world.

In the state of passion for truth without a cause there is intensity free of all attachment; but when passion for Truth has a cause, there is attachment, and attachment is the beginning of sorrow.

Do not be afraid of the word meditation. Meditative awareness is the only way of right living. Meditation does not mean that you should go to woods and remain isolated from society. It does not mean that you should escape from this insane world that is cruel. The truth is revealed from moment

to moment in your relationship with human beings and with nature. You cannot be related with any life with past knowledge of it, with images of it, with movement of thought judging it. You are related with them only in meditative awareness.

Please understand this very simple fact. TRUTH cannot be invited, it cannot be sought after, because the mind is too silly, too small, your emotions are too shoddy, your way of life too confused for that enormity, that immense something, to be invited into your little house, your little corner of living which has been trampled and spat upon. You cannot invite it. To invite it you must know it and you cannot know it. It doesn't matter who says it, the moment he says, "I know", he does not know. The moment you say you have found it you have not found it. If you say you have experienced it, you have never experienced it.

Truth is a thing that is living and to be discovered from moment to moment, not to be believed in, not to be quoted, not to be formulated, not to be stored. But to see the truth, your mind, your heart must be extremely pliable, alert from moment to moment. Truth is a living thing, a moving thing, it is active and it is weightless. Only about a dead thing can you say what it is.

Many so-called religious gurus are themselves bound by conditioning and ignorance. They perpetuate the illusion of individuality, teaching that you are a separate entity destined for rebirth. By promoting rituals, poojas, and other practices, they encourage selfishness and reinforce the notion of the "self." In the name of God, much business and self-interest thrive. Yet, God does not require your prayers, assertions, or donations. Do not reduce the divine to a

transactional, quid pro quo relationship. When you dwell in deep silence, when the known dies with each passing moment, you become one with the universe, and the universe becomes one with you. You align with the infinite and the unknown. It is the "self" with its self-centred pursuits that forms the barrier between you and the true, boundless nature of existence. The blessed one is he who dies to the known, moment by moment, and in that death, lives in communion with the eternal.

A mind burdened by belief is a mind in disorder. Where belief dominates, freedom withers, and the vitality of clear perception is lost. One may recognize that belief divides, blinds, and breeds conflict—yet still, one clings to it. Why? Because belief offers a peculiar kind of strength, a counterfeit clarity, a sense of security in an uncertain world. It becomes a refuge fashioned by thought itself, and within it, the mind feels safe. But this strength is deceptive, for belief is merely the projection of one's own thought, and thought is ever-limited, ever-conditioned. To die for a belief, then, is to perish for an illusion. Belief is the very death of intelligence.

And now one may ask: is there a *how*? A method, a system, a practice that can lead the mind beyond itself? But see the danger embedded in the question. For the moment there is a system to follow—a discipline to impose—a path to tread toward some so-called transformation—the mind becomes enslaved to that pattern. It becomes conditioned by the very thing it seeks to escape. To follow a system in order to achieve freedom is a contradiction in terms; for freedom cannot be attained through conformity. The very act of disciplining the mind in pursuit of liberation is to bind it still further. Freedom is not the end of discipline; it is its absence.

Yet this absence is not chaos—it is a natural order born of clarity.

To seek “freedom from the known” is to allow a new order to emerge—a living order, not one imposed by repetition or control. But the mind that surrenders to belief, to a method, to a well-rehearsed formula, can never be free. These all imply the presence of the self—the “me” that seeks to become, to attain, to arrive. And wherever the self is, there is conflict. Thus, from the very beginning, one must see—truly *see*—that the pursuit of method, however noble or ancient, is a barrier to inner transformation.

This seeing is not intellectual. It is not a matter of words or argument. It is not a clever deduction. One must be in *direct contact* with the fact, as one is with danger—like the immediacy with which the body reacts to the presence of a snake. There is no debate, no delay—only a clear and whole response. Likewise, one must see that any structure—however elegant or exalted—that promises transformation is itself the denial of it. The moment one seeks to gain, to achieve, to arrive through a medium—through discipline, belief, or authority—one has already forsaken freedom. And where there is no freedom, there can be no creation—only repetition, imitation, and decay.

But one must see this fact that the mind be absolutely free – whether it is possible or not, that is quite a different matter -, that there must be freedom: otherwise, you become merely mechanical like any glorified machine. **One has to see very clearly that freedom is essential. Freedom implies the total abnegation and denial of all inward psychological authority, but not the freedom of law and order or freedom of sex.** And it is only when there is freedom you can discover if there is, or if there is not, God or something immense, beyond the measure of man. Then you

will begin to question every system, every authority, every structure of society. And the crisis demands this timeless mind. Surely, only such a mind can find out what is true. It is only such a mind that can find out if there is, or if there is not, something beyond time, beyond the things that man has put together by his thought.

The mind is shaped by the past, by time, by every incident, every movement, every flutter of the past, or thought. **Can that past be wiped away, which is actually memory? Because, if we do not wipe it away – it is possible to wipe it away – we can never see something new, we can never experience something totally unforeseen, unknown.** And yet, the past is always guiding us, always shaping us; every instinct, every thought, every feeling is guided by the past, the past being the memory; and memory insists that we should obey, follow. I hope you are watching yourself in action, while reading to what is being said.

Where is memory necessary and essential, and where is it not? Because, memory is an authority for most of us. Memory is the accumulated experience of the past, of the race, of the person, and the reaction of that memory is thought. When you call yourself a Hindu, or a Christian, or have committed yourself to a particular course of action, it is all the response of that memory. And so, it is only a man who has really understood the whole anatomy, the structure of authority, of memory, that can experience something totally new. Surely, if there is God – not that I am an atheist; it does not matter if I am – or if there is not can only be discovered when the mind is totally fresh, when the mind is no longer conditioned by the tradition of belief or non-belief. So, can one wipe away memory which breeds authority, memory which breeds fear and from which there is the urge to obey?

As most of us are seeking security in some form or other, physical security or psychological security, to be safe outwardly we must obey the structure of society, and to be inwardly secure we must obey the experience, the knowledge, the memory which has been stored up. Is it possible to wipe away all memory except the mechanical memory of daily existence which in no way interferes, creates, or engenders further memory? The older we get, the more we rely on authority, and so all our thinking becomes narrow, limited.

To bring about a profound and total transformation—even a biological mutation—in the very structure of the brain, one must begin by questioning authority at its most fundamental level. It is not merely a matter of learning *how* to be free from authority, but of *questioning itself*—for in the act of questioning lies the revelation of the nature of authority: its origin, its value, its corrosive influence, and its subtle tyranny. Through true inquiry, truth is uncovered—not through resistance or escape, but through deep understanding. When you see clearly what authority is, the question of how to be free from it dissolves on its own.

Therefore, it becomes imperative to question—radically and relentlessly—every form of belief, every tradition, every sacred text, and every inherited pattern. Without this spirit of total questioning, we remain caught in mediocrity, content to dwell within the structures others have built for us. Perhaps the greatest calamity of a society—especially in this land—is that leadership, whether political, religious, or spiritual, has crippled the mind's ability to think for itself. The authority of the guru, the scriptures, the party, or the state has smothered all real inquiry.

How can one truly enquire if one begins with the acceptance of an authority? If your questioning begins with a belief in the Gita, the Bible, the Quran, or any doctrine, it is

not enquiry—it is confirmation. It is like a man who professes belief in God or a utopia and then claims to be investigating truth. Such enquiry is a pretence, not a true exploration. It carries no weight, no depth, no freedom.

Most of us are conditioned to begin with some form of authority—religious, cultural, intellectual. For a child, such guidance may have its place. But as one matures, there must come the capacity to reason, to reflect, to doubt. The young mind must be encouraged to question the parent, the teacher, the priest, and the very foundations of society. But such questioning is rare, for fear silences it at the root. And a mind that is afraid—afraid of uncertainty, of social rejection, of punishment—can only create illusions. From fear is born authority, and where there is authority born of fear, there can be no freedom.

Only the mind that is wholly free from fear—free from the compulsion to follow, to believe, to imitate—can live without authority. Such a mind has no need of ideals or beliefs, for it is not trying to become something; it simply *is*, and in that being, it can encounter what is real, what is immeasurable.

Yes, authority has its place in technical matters, in the domain of specialization. But for the one who seeks truth—not freedom from something, which is merely a reaction, but freedom *itself*—freedom must be the starting point, not the goal. To discover what is, to uncover that which is timeless, the mind must be utterly unconditioned. No sacred book, no teacher, no tradition can reveal it to you. To find the new, the mind must die to the old. Otherwise, we are mere machines—passing examinations, obtaining employment, conforming to society's design. And that pattern, however dignified it may appear, is ultimately corrupting. It destroys the capacity to see, to feel, to create.

Freedom is not at the end of a long path; it is the first step. And only in that first step can the truth be met face to face.

Truth is not a fixed point, not a static object to be possessed or defined once and for all. That which is fixed lacks vitality; it is inert, lifeless. But Truth—if it is to be—must be a living thing: vibrant, dynamic, infinitely sensitive. It must have the force of immediacy, the pulse of that which is ever fresh, beyond the reach of time and repetition.

How then can a mind that is small, decaying in its own ambitions and confusions—a mind entangled in turmoil and ceaseless striving—ever come upon such a living Truth? The ambitious mind may speak of truth, repeat its name endlessly, construct systems in its image—but all such repetition only lulls it further into sleep. Words are not the thing. Recognition is not realization.

Therefore, the essential question is not whether the human mind can perceive Truth, but whether it is possible to *break down* the narrow walls the mind has built around itself—walls of fear, of belief, of tradition, of ambition. The real challenge lies in dissolving these walls — the psychological structures which he calls the mind.

And among these structures, one of the most tenacious, the most subtly revered, is *authority*. Whether it be the authority of knowledge, of institutions, of sacred texts, or of spiritual leaders—authority becomes a comforting prison. It provides order without understanding, obedience without insight. And where authority reigns, questioning ceases—and with the end of questioning, the possibility of discovering Truth vanishes.

To encounter Truth, the mind must be empty of all that it has gathered—free from the known, untouched by the

past. Only such a mind—alert, still, and inwardly silent—can meet Truth, not as an idea, but as a living reality.

Really, for a man who is seeking what is true, society is an enemy. The good man is one who leaves society. I mean by “leaving” not leaving the house, clothes and shelter, but leaving the things which society stands for – which are basically authority, ambition, greed, envy, acquisitiveness, duality – leaving all these things which society has made respectable. It is only really by questioning very fundamentally, basically that one begins to shatter the false, to shatter the house that thought has built for its own self-protection. To see what is Truth, the mind must be completely free of what is false – the “self” and its attachments.

A Saint is recognised by society, by culture, by the church or by temple, and therefore they are no longer a saint.

No deity, whether celestial or earthly, can liberate you from sorrow; only a mind that is still and unburdened can bring freedom.

When the mind is free from the known, it is a new mind, **an innocent mind**; it is in a state of creation which is immeasurable, nameless, beyond time. And, we have been discussing, what it is that prevents us from coming naturally, easily, gracefully, to that state. It cannot be invited because a petty mind cannot invite the immense. All pettiness has to come to an end, and then the other is. The mind cannot imagine that state of immensity. From its pettiness, from its shallowness, it can project something which it thinks is beautiful, but that which it projects is still part of its own ugliness.

The Truth, the real God – the real God, not the God that man has made – does not want a mind that has been destroyed, petty, shallow, narrow, limited. It needs a

healthy mind to appreciate it; it needs a rich mind-rich, not with knowledge but with innocence – a mind upon which there has never been a scratch of experience, a mind that is free from time. The Gods that you have invented for your own comforts accept torture; they accept a mind that is being made dull. But the real thing does not want it; it wants a total, complete human being whose heart is full, rich, clear, capable of intense feeling, capable of seeing the beauty of a tree, the smile of a child, and the agony of a woman who has never had a full of meal.

You have to have this extraordinary feeling, this sensitivity to everything – to the animal, to the cat that walks across the wall, to the squalor, the dirt, the filth of human beings in poverty, in despair. You have to be sensitive-which is to feel intensely, not in any particular direction, which is not an emotion which comes and goes, but which is to be sensitive with your nerves, with your eyes, with your body, with your ears, with your voice. You have to be sensitive completely all the time. Unless you are so completely sensitive, there is no intelligence. Intelligence comes with sensitivity and choiceless observation.

You need **an innocent mind**, a fresh mind, a mind which is not cluttered up with the known. An innocent mind is a mind which functions in the unknown, and **dying to the known is the door to the unknown**. The unknown is not measurable by the known. Time cannot measure the timeless, the eternal, that immensity which has no beginning and no end. But our minds are bound to the yardstick of yesterday, today, and tomorrow, and with that yardstick we try to inquire

into the unknown, to measure that which is not measurable. **And, when we try to measure something which is not measurable, we only get caught in words.**

A religious mind is a mind that is not seeking the transcendental, the supreme, the Atman, nirvana, moksha. It is not seeking any experience, never thinking in terms of the more. The Religious mind is nothingness – not a thing of thought. It moves from nothingness to nothingness – which is untouched by thought, which is always new, never accumulating, which is the origin of everything.

A true religious mind is in creative state from moment to moment. It always acts from that extraordinary sense of emptiness. It is timeless. It has no tomorrow or yesterday. A true religious mind that is completely empty, empty in the sense of observation, such a mind is creative. And a creative mind is empty all the time; it acts from emptiness; it speaks from that emptiness. And, therefore, it will always be true; it will never bring about deception within itself. And it is only such a religious mind that can solve the problems of misery in this world. When you strike a drum, it gives the right note, but it is empty.

You never deny tradition and dogma – it would not be respectable in a respectable society, which is a rotten society. You don't deny because you may lose your job or position; you don't deny because of your family. Therefore, you are bound, consciously or unconsciously, through fear, to the dogma or the tradition in which you have been brought up.

Question: As one uses a crutch when one is lame, when one is weak, just beginning, should not one use mantra yoga, the repetition of a word?

Answer: Who tells you that you are weak, that you are lame? Who tells you? Or have you found out yourself that you are weak, therefore you need a crutch, therefore you need a mantra, the repetition of a word? Why do you assume that you are weak and therefore need this, which supposedly will ultimately lead you to strength and therefore freedom? Involved in this is gradualness: I am stupid now, but gradually I will become intelligent. And while I am stupid, I will do all the things that will make me still more stupid – mantra yoga, repetition of words, rituals – because really what I want is to find pleasure. What we want is pleasure. We don't say we want pleasure; we want to achieve some noble thing. When you repeat a word hoping that it will lead you to some extraordinary state, what you are seeking is pleasure.

The falseness of organized religion can be understood as follows:

- ❖ Organized religion is not a singular entity, but rather a multiplicity of systems, each with its own doctrines and limitations.
- ❖ It serves those who are spiritually asleep, offering comfort through tradition, which dulls the senses and stifles awakening.
- ❖ It caters to those who seek external guidance, relying on others to dictate their beliefs and actions.
- ❖ Built on rigid dogma and unyielding rules, organized religion locks the mind into a framework that discourages inquiry and exploration.
- ❖ It operates through fear, threatening and manipulating individuals through guilt, sacrifice, and control.

- ❖ While it speaks of a God, it does not embody God, for the true essence of God transcends thought and emotional demands.
- ❖ Organized religion acts as a trap, keeping humanity in a perpetual state of dependency and hindering true spiritual evolution.
- ❖ It stifles the natural questioning of authority and doctrine, promoting blind adherence rather than awakening.
- ❖ The divisions it creates lead to conflict, wars, and violence, perpetuating suffering in the name of belief.
- ❖ Organized religion demands belief rather than understanding, turning faith into a condition of conformity.
- ❖ It caters to the crippled, conditioned, and fearful mind, while the mind free from fear becomes its own guiding light.
- ❖ By adhering to sacred books that are fictions rather than Truth, organized religion transforms comforting illusions into absolute realities, keeping the mind confined to imagined constructs.
- ❖ It arises from the psychological need for protection, offering comforting illusions in an unpredictable world but preventing genuine spiritual growth.
- ❖ Through rituals that feed the ego and reinforce the sense of "self," organized religion encourages attachment to illusion rather than liberation from it.
- ❖ It teaches renunciation of the present world for an idealized, distant God, fostering escapism instead of presence.
- ❖ Organized religion reflects the collective neurosis of society, offering comfort without fostering true transformation.

- ❖ It fills the mind with promises of glory, paradise, and afterlife, but such dreams divert attention from the present, where true awakening lies.
- ❖ By focusing on past and future ideals, it prevents the mind from fully inhabiting the present moment, where transformation occurs.
- ❖ Grounded in the concepts of hell, heaven, rebirth, and salvation, organized religion perpetuates fear and separation rather than unity.
- ❖ It promises security for the "self," an illusory construct, but this only strengthens the hold of fear and attachment.
- ❖ By reinforcing the ego, organized religion perpetuates self-centeredness, obstructing the true dissolution of the "self."
- ❖ Built on duality, it separates individuals from one another, entrenching divisions that prevent unity.
- ❖ True selflessness cannot exist within the confines of organized religion, as it is rooted in the preservation of the "self."
- ❖ Often serving as an asylum for the mentally unbalanced and the selfish, organized religion becomes a sanctuary for the illusory "self."
- ❖ As an opiate to the masses, it dulls the mind, offering false security and preventing true clarity.
- ❖ Truth cannot be organized or confined; to organize it is to distort it. True Truth transcends time and is beyond the reach of structure.
- ❖ Organized religions often place more emphasis on God than on the exploration of the "self," diverting attention from the inner inquiry necessary for liberation.

- ❖ Belief in God in this context often leads to the pursuit of things one has no true claim to, resulting in sorrow and self-destruction.
- ❖ Organized religion, in its distorted form, becomes a curse to humanity, perpetuating illusion and deepening suffering.
- ❖ It functions as a power structure; a mechanism designed to control and manipulate society for its own benefit.
- ❖ Religions make slaves of their followers, demanding obedience and offering spiritual subjugation, all while using financial and emotional manipulation as tools of control.
- ❖ The one who has authority is not spiritual.

These reflections show that organized religion, in its present form, often serves as a barrier to true awakening, keeping individuals locked in illusion and preventing them from experiencing the true nature of the self and the divine. True spiritual freedom lies in the dissolution of the "self" and in the direct, unmediated experience of reality, beyond the constructs of organized belief.

On God

What is the creation, the origin, the beginning?

- ❖ **The origin is immensely immense energy and supreme intelligence. It is immeasurable. IT is unknowable. IT is endlessly renewing itself. IT is non-matter. IT is not – a - thing. IT is not a thing of thought.**
- ❖ **IT** is causeless. The universe is causeless. Life is causeless. The emergence of the "me" which is an evolutionary error, has destroyed the causeless movement of life in the ecstasy of nothingness.
- ❖ **IT** is beyond thought and words. **IT** is beyond understanding. **IT** is unknowable and remains unknowable to human thought. **IT** is beyond perception of sense organs. **IT** may be perceived when thought has a stop. **IT** can't be communicated with words.
- ❖ **IT** is limitless in every sense. **IT** is the totality of everything.
- ❖ **IT** is omnipotent, omnipresent.
- ❖ The Origin has no beginning and no ending. **IT** is eternal.
- ❖ Energy becomes particles and matter. Matter and energy are interchangeable. One cannot exist without the other. All matter contains **IT**. Matter cannot exist without **IT**.

Matter continually forms and disappears without any cause. Universe begins and ends in **IT**.

- ❖ The Origin is not governed by thought, words and feelings. The Origin is not related to thought-made illusionary world. Origin is timeless.

Thought has killed the True God. By seeking to grasp the infinite through finite means, thought has veiled the living reality of the True God.

With something known, we always want to establish a relationship with something unknowable. No description fits, can ever describe the origin. The origin is nameless; the origin is absolutely quiet; **IT** is not whirring about making noise. **IT** has no cause and effect. Creation is something that is most holy; that is the most sacred thing. Creation takes place in the state of choiceless awareness. Unless your mind is utterly still, you cannot enter into this world, into this world of creation. Creation is continuous. **IT** has no beginning and no ending. **IT** is endless.

God is immensely immense energy, supreme intelligence. Do not try to understand the unknowable because **IT** is not a thing of thought. You cannot bring **IT** down into the cage of your little conditioned brain. Attempt to live in pure awareness, in timeless, fearless dimension without expecting a reward. When the mind is utterly still, when the mind is in a state of emptiness, when your particular mind mutates to cosmic mind, **IT** may open to something immeasurably sacred.

The universe is the cosmic mind, the absolute mind, and the cosmos, the cosmic mind, and the cosmic order are inseparable; they are but different expressions of the same reality. The cosmic mind is supreme order, governed by

absolute precision, and operates in choiceless awareness, beyond the domain of thought, which is a material and conditioned process. It is this cosmic intelligence, with its flawless precision, that governs the movement of the Earth, the heavens, the stars, and the entire universe. In the presence of such intelligence, dualities like "me" and "you" dissolve, for the supreme intelligence transcends all divisions.

The cosmic mind is all-encompassing, dwelling in choiceless awareness, infused with love and compassion. This pure awareness, a fundamental aspect of the universe, is present in everything, from the tiniest particles to the grandest galaxies. Quantum mechanics, through the observer effect, even suggests that particles themselves exhibit awareness. To be in pure awareness is to align with the cosmos, as the cosmic mind is infinite and boundless. It is not a comforting concept crafted by thought but an actual, living force that reveals itself when the mind is freed from all conditioning.

The cosmic mind, the cosmos, is an eternal flow of choiceless awareness, unencumbered by past or future, constantly renewed in the active present. This eternal movement exists in the ecstasy of nothingness, untainted by accumulation. The universe, in its purest essence, has no cause; it simply is: existence, pure awareness, love, and compassionate intelligence—*Sat-Chit-Ananda*.

God, or the universe, has no "me." The notion of the "self" is absent in the universe, as it exists beyond the limited grasp of individual identity. In the small corner of human existence, however, the mind, conditioned by the sense of "me," remains in disorder, perpetually engaged in conflict and strife. But when this limited human mind, bound by the "self," comes to an end, it becomes one with the cosmic mind,

embodying supreme order, boundless energy, love, and compassionate intelligence.

To understand the nature of life, observe your own internal disorder. Life, as it exists in time, is a constant battle of conflicts, but order arises when the mind is free from internal strife. When there is no conflict within, there is order, and only then can you truly relate to the universe, which itself is the supreme order. Do not seek order directly; rather, understand the nature of disorder. As you see through disorder, order emerges naturally. Disorder is the byproduct of thought, for thought belongs to mankind, not to the cosmos. Thought and language are tools for the material realm and have no place in choiceless awareness, where they cannot reach the depth of true perception.

The cosmic mind can communicate with the brain through technological memory, but the brain, limited by its conditioned nature, cannot directly communicate with the cosmic mind.

Beyond the cosmic mind and choiceless awareness lies the realm of supreme intelligence and boundless energy. While the cosmic mind and choiceless awareness are expressions of this immense energy and intelligence, they remain incapable of fully comprehending or capturing its totality.

Life is pure awareness. You are life, you are pure awareness. Life is not a separate or individual existence. There is no division between "your life" and "my life"—life is one undivided whole, a singular movement of the cosmos. This is not merely a conceptual understanding, but a truth devoid of separation. Life is a part of the entire universe; it is the cosmos itself. It has unfolded from the simplest prebiotic

chemical molecules, emerging in profound silence—a state where creation unfolds with unimaginable intelligence. The life we know today has taken billions of years to evolve, and it continues as a manifestation of the universe's deep, meditative awareness.

Life, like a flower or tree, is fleeting, yet vast, immeasurable, and filled with boundless love and compassion. Psychological thought, as it has evolved, represents a deviation—an aberration—in the course of biological evolution on this planet. It now falls upon the present generation of humanity to confront and transcend this fragmentation, so that the evolution of life may fulfil its movement toward wholeness and completion.

The immeasurable exists beyond the reach of the petty mind—driven by ambition, greed, and acquisition. When ambition ceases—when even the desire to attain God dissolves—the mind becomes still and immeasurable, attuned to the cosmos.

The flow of life is causeless, without reward, punishment, fulfilment, salvation, or reincarnation. It is meaningful only when experienced through choiceless awareness, which is the fundamental nature of life and the universe. The unfolding of choiceless awareness gives rise to love and compassion. Life, in its purest form, is a continuous movement, moment to moment, in the active present—dying to the known and renewing itself in profound silence, imbued with love and compassion. In this state of choiceless awareness, it is not "you" who perceives, but that awareness itself, which may open to the unknowable.

The cosmos is the embodiment of choiceless awareness—an energy that is vast, loving, and imbued with

compassionate intelligence. Cosmos is in a state of meditation, untouched by the consciousness shaped by thought. The cosmos knows no "self"—no "me." Just as rivers do not drink their own waters, trees do not consume their own fruits, the sun does not shine solely for itself, and flowers do not spread their fragrance for their own benefit, so too does the cosmos function according to a fundamental law: to live for the benefit of others. This is not merely a phrase; it is the very essence of existence.

The cosmos, operates in choiceless awareness—a profound silence brimming with compassionate intelligence. Life, as an expression of nature and the cosmos, is to be lived in timeless awareness, free from the ego, and marked by a spirit of mutual support, love, and wisdom.

Your possessions are not truly your own; they are that which you have acquired through the support and contributions of society. Any excess you possess should be returned to the collective well-being, for you did not gain your skills in isolation, nor did you create the tools you use. Your life is enriched by the contributions of countless others—family, teachers, colleagues, authors, and society at large. Now, it is your turn to give back. Blessed are those who contribute to the common good—those who pay their fair share in taxes, who donate generously to the welfare of others, and who create opportunities for others through employment.

It is only in the state of total selflessness that both this planet and the cosmos can move forward in harmony, for in such a state, we align ourselves with the very essence of existence.

The “me” is a fictitious entity—a construct born of thought. And thought, fragmented and conditioned, is the source of division; it is the root of illusion, and in its movement, there lies a subtle poison. To perceive the truth that the “me” is but an illusion is a profound and transformative insight. Such a realization is not a product of intellectual analysis or effort, but arises in a mind aflame with joy, passion, and a deep vitality—a mind that is inwardly alive. Only such a mind can see clearly, without distortion, the falseness of the self that thought has constructed. When this false, imposed self is seen for what it is and naturally falls away—without resistance, without effort—what remains is the pure, silent, and sacred cosmic mind. This mind is not of time, not of thought; it is imbued with choiceless awareness, compassionate intelligence, boundless love, and a bliss untouched by pleasure or pain.

I will tell you what God means to me. First of all, any idea about God is not God. Any picture of God is not God, or the image in the temple or the image that you have made for yourself representing God is not God. So, to find out what God is, you must get rid of all your pictures, all your beliefs, all your dogmas, all your superstition, put them away completely. Which means to find what God is, there must be no fear, there must be no personal longing for security. When your mind is free from fear, from every form of anxiety and security, and is not envious, not ambitious, not frightened, when you don’t seek God, when your mind is totally unattached to itself without any motive, when you don’t expect a reward for being honest and generous, when you don’t want a thing of this or next world, if any, when you are totally attentive, when your mind is very, very, very quiet, completely quiet, when you are not important – in that

timeless awareness, in that thought free awareness – there is a tremendous sense of energy with love and compassionate intelligence. What is important is to come, is to allow this inherent energy and intelligence to be so completely free that it reaches the highest point with its eternal love, compassion and Bliss. This love and compassionate intelligence is the essence of timeless awareness. It is the quality of choiceless awareness of oneself as one is, not as one should be and, in that state, there is no division, no separation as you, me, and the universe. This thought free awareness of mutated sacred mind, imbued with fearlessness, love, and compassionate intelligence may open the door to the immeasurable.

Is there a power, an energy that is not mechanistic, that is endlessly renewing itself? I say there is, most definitely. But it is not what is called kundalini. It is there, it reveals itself when thought is not.

We are not denying the existence of God, for to do so would be a folly. God indeed exists, yet truth cannot be grasped by any experiencer. The experiencer is none other than the "self," the ego, the thought itself. Only when the experiencer ceases to exist does illumination arise. Illumination cannot be communicated, for without the experiencer, there is no one to communicate it—The meaning of the statement is that true illumination, or profound understanding, only emerges when the sense of the individual "self" or "experiencer" disappears. In other words, when the ego or the sense of personal identity dissolves, one becomes open to a higher, more universal truth or awareness. This illumination cannot be expressed or communicated through language because once the experiencer is gone, there is no separate "I" to convey the experience. The nature of this truth

is beyond the grasp of the personal mind and cannot be captured or relayed through conventional communication, as it transcends individuality and language. It is an experience that is beyond the self, which cannot be fully shared or articulated in human terms. The one who speaks of knowing reality is unaware of what lies beyond the limitations of the mind. One may express thoughts and insights up to the point of meditative awareness, up to the cosmic mind, but beyond that, language fails. Meditative awareness serves merely to open the door; what lies beyond remains beyond the realm of expression. The individual who claims to know beyond the cosmic mind does not truly know. Meditation—emptiness, nothingness in its deepest form— is simply the opening of a door to that which cannot be captured in words. The person who truly experiences reality in each passing moment has no means to communicate that reality. When the "self" dissolves, no explanation is necessary—God, or the Absolute, is simply present in the fullness of being.

God is not a mere fabrication. However, the "God" conceived through the lens of thought — the "Quid Pro Quo God" shaped by individual desire and belief — is a fiction, a creation of the mind. While you may hold belief in this form of God, it remains an illusion, a product of conditioned thinking. Your mind, shaped by millennia of accumulated memories and fears, cannot open to the true "unknowable." The immeasurable truth, the essence of God, transcends the limitations of thought.

The gods represented in temples, churches, and mosques are man-made constructs, products of human thought and imagination, and as such, they are illusory. Behind the outward displays of worship and ritual lies a business built upon the illusion of God. As long as you seek

the immeasurable outside of yourself, you will never truly encounter it.

True divine awareness, the sacred cosmic mind, arises only when the mind is completely still, free from the pursuit of security, and devoid of desire, including the desire to find God. This is the mind that holds immense energy, love, and compassionate intelligence — a state where duality ceases to exist. When the individual, conditioned mind dissolves, what remains is the inherent cosmic mind.

The origin, the supreme intelligence and immensely immense energy is far beyond the cosmic mind, immeasurably vast and profound. The sacred cosmic mind is a reflection of this supreme intelligence, and it is through this mind that the door to something truly sacred opens. There is a direct relationship between the origin and the sacred cosmic mind.

You cannot seek the origin externally; it is not found through endless speculation or external pursuit. To engage with this supreme intelligence and energy, one must enter into the timeless, sacred state of awareness.

God, in its truest form, is found when the thought-made "self," with all its attachments, comes to an end. In that silence, free of the "me," the essence of the divine is realized.

Only in choiceless awareness does the emergence of a new human quality and a new culture come into being.

Thought has created so many illusions, including that I am separate from you. When I put away, wipe away, everything that is false in me, including the “me” and mine, the ideas, belief in God and so on, when I am not

fearful at all, I am God; I don't search for God. Which means I don't seek comfort. I don't seek security. Then I am free. All the superstitions are the product of thought seeking security in things that I have no security. Non-duality and Love is an altogether a different dimension of which no idea can be had by those who have not somehow stumbled upon ecstasy of total fearlessness, nothingness, at least for a moment.

Truth cannot be told to you by another; you have to find it out. And to discover God, there must be joy, there must be enthusiasm, vitality, tremendous passion especially when going beyond this complex thing called thought, the mind, the "self".

Truth is not something static; it has no fixed abode, no final destination. It is not an end, not a goal to be attained. On the contrary, Truth is living—ever dynamic, alert, and vibrantly alive. How then can it be an end? For the moment Truth is fixed, it ceases to be Truth and becomes mere opinion, a conclusion shaped by the past. Truth is the unknown, and a mind that seeks it can never truly find it—for the mind itself is the product of the known. It is the accumulation of memory, the residue of experience, the construct of time. When such a mind pursues Truth, it is not Truth it finds, but only a projection—an image shaped by desire, conditioning, and belief. The "Truth" one reads about, the "God" one thinks about—these are the echoes of the known, not the reality itself.

For what can be thought, can be known; and what is known is not Truth. Truth cannot be sought, for seeking is always toward something already imagined, already contained within the boundaries of the familiar. You can

pursue only that which you have already known in some form. Therefore, the search for Truth is itself a denial of Truth. Only when the mind is no longer burdened by the known—no longer caught in the movement of memory and time—can Truth come uninvited. It is not to be grasped, but revealed. It is in the falling of a leaf, in a moment of sorrow, in the quiet between thoughts. It is known from moment to moment, not as continuity, but in the freshness of perception. When there is understanding and the self comes to an end—not through effort, but through insight—then that which is eternal reveals itself. In the cessation of the self, in that silence, eternity is.

Sometimes you think life is mechanical, and at other times when there is sorrow and confusion, you revert to faith, looking to a supreme being for guidance and help. We say seeking of knowledge of the “unknowable” is futile and it is only when we have ceased seeking with our intellects that we may be “radically free” to experience reality, truth and bliss. “The True religious mind” is the one that directly perceives the sacred through utter stillness rather than adhering to top religious dogma.

The Truth, the Immeasurable cannot be brought down; rather, the individual must make the effort to ascend to it. You cannot bring the mountain top to the valley. If you would attain to the mountain top, you must pass through the valley, climb the steep, unafraid of the dangerous precipices.

The “self” comes to an end through choiceless awareness of “what is” — that which includes our ugliness, ruthlessness, deceptions, dishonesty, violence, jealousy, greed, fear, and the dualistic divisions of ‘you’ and ‘me,’ violence and non-violence, and so forth. When the “self”

ends, “the unknown” reveals itself uninvitedly, unexpectedly. You need not run after “the unknown”. It comes on its own in choiceless awareness of “what is” which is “the self”.

When ‘thought’ steps in to perceive “the unknown”, “the unknown” recedes.

“I” is the total disorder. Aware of the total disorder “I”. Order comes.

Man asks – put me on the right path. And to that one says – please do not become anything. All your thoughts, deep attachments—all that is in your way. Then you will have no relationship with THAT. But man does not want to leave these attachments and when clarity does not come, he blames the source of all for being unkind.

To find out what is truth, there must be a sense of aloneness. There must be freedom from everything of known. You cannot travel very far if you are bound to something. If you are bound to your country, to your tradition, to your ways of thought, if you are bound to a belief, or a certain form of activity holds you, it is like being tied to a peg. If you want to find out what is truth, you must break all tethers, you must be in the state of “not knowing” and without wanting to know what Truth is. Then Truth may perhaps reveal itself to that sacred mutated mind.

When there is the complete ending of everything one has known (except technical and functional knowledge), then only, being free from the known, can you enter the unknown. You don’t have to enter; it comes to you. Your mind then, being free of the known, not being a thing of thought, understands the unknowable.

There is only one essential principle known as ‘Brahman’ --“the unknowable”, “the immeasurable”, “The

Adishakti”, Allah, God of church – and there is no second and everything is a form of expression of that singular Brahman, that immensely immense energy, that supreme intelligence. You are not the entire ocean. You are a wave within it, inseparable. You are one with the universe, one with the God, indivisible.

If life is truly one with Brahman from the very beginning, what then gives rise to the illusion of separateness? The sense of individuality arises from ignorance—an ignorance born of deep-rooted conditioning within the thought-bound dimension of the animalistic brain, which is inherently divisive, limited, and driven by survival. This fragmented perception isolates the “self” from the whole.

Brahman is not apart from the cosmos—Brahman is the cosmos. It is not that the universe emanates from Brahman, but rather that Brahman is the very essence of all that is. Brahman exists in and as everything—there is no duality of *ātman* and *paramātman*; there is only the One, the indivisible Whole.

To perceive this truth of oneness, the movement of thought must come to an end. Thought, being material, temporal, and conditioned by past experience, cannot comprehend or approach the Whole. It creates the illusion of separation—between “God” and “self,” between “observer” and “observed.” This division is not inherent in reality, but is a product of a mind clinging to the known, to psychological security, to the illusion of selfhood.

No ritual, no discipline, no guru, no system of belief can bridge this separation, for the separation itself is illusory. It is not the distance between you and the Real that must be

crossed—it is the conditioned activity of thought that must fall silent. Only then can the truth of non-duality be seen: that life, cosmos, and Brahman are one undivided movement in timeless being.

Do not assume that you are *Ātman*, a soul, or a permanent entity striving for salvation. The very notion of an individual self and its personal salvation is an illusion sustained by thought. To believe that you are *Ātman* or even *Brahman* is still to dwell in the realm of psychological constructs, where belief becomes the extension of the “self.” Belief is not truth—it is the projection of desire and fear. It offers comfort, not clarity. It is not evidence but escape. And the assumption “I am God” is but a subtle continuation of self-deception in a more spiritualized form.

True perception begins only when identification with all that is conditioned—nation, family, property, memory, past, and accumulated knowledge—comes to an end. All these are products of thought, and thought itself is a material process. Where thought is, there is fragmentation; where there is fragmentation, there is the “I”—the root of all division, conflict, and suffering. It is not that “I am Brahman,” but rather that the “I” must wholly cease. For the “I” is the very essence of illusion—it is the shadow of the self-construct, the core of confusion, the origin of what may rightly be called evil.

In a state of thought-free awareness—pure, silent, and unoccupied—there is no experiencer, no recognition, no assertion. In that stillness, there is only what is—immeasurable, whole, undivided. In that sacred silence, “you” are not Brahman; there is only Brahman, without a centre, without a self, without a name.

In that timeless awareness, one is not a drop separate from the ocean—one is the ocean itself. Not metaphorically, not mystically, but as an actuality beyond thought and belief. In such a mind, clear as a mountain stream, fresh as the spring leaf, without ambition, without the noise of becoming, there is only the Whole. It is not a conclusion. It is not a belief. It is not faith. It is the living truth, profoundly sane, rigorously rational, free from all mechanisms of conditioning.

To live as Brahman is not to claim “I am Brahman,” but to let the “I” disappear altogether. The quiet mind, free from the structure of self, is the true religious mind. It is in such a mind that Brahman flowers—not as an idea, but as the very ground of being.

The sacred, timeless mind will carry you—not through effort or attainment, but because you are already of it. The very nature of life is sacred emptiness—pure awareness imbued with compassionate intelligence. But this sacredness is desecrated when importance is given to the illusionary “self,” to the guru who glorifies it, to the structures that sustain it.

The duality of “me,” “you,” and “God” is not only false—it is fundamentally immoral, a subtle form of madness. Truth begins where duality ends, where silence is, and the mind is free.

In timeless awareness, all duality dissolves. It is a state beyond thought, where the psychological sense of “I”—the separate self—has entirely ceased. In such pure, thought-free awareness, there is no experiencer and nothing to be experienced. Therefore, the declaration “I am Brahman” is fundamentally mistaken, for it implies division—between the one who affirms and that which is affirmed. There are not

two: no “I” and no “Brahman” as separate entities. There is only Brahman—unconditioned, undivided, and without a second. In the complete absence of the self, that which is sacred reveals itself—not to a knower, but in the utter negation of the knower. In that silence, the Real is.

We never see the world as a whole because thought, which is inherently divisive keeps us separated from the entirety of existence. And we never have this feeling of wholeness, you follow, where the things of the sea, things of the earth, the nature and the sky, is the universe, is part of us. You are not separate from the whole; you are the whole. You are one with the sun, the earth, the air. Not imagined – you can go off in some kind of fanciful imagination and imagine that we are the universe, then you become cuckoo! But, be in timeless awareness and from there you can move infinitely. And meditative awareness is this. You cannot enter into that non-dual state in thought dimension. Only when thought ceases, there comes about that non-dual state.

It is our world, our earth. But it is divided, broken up because we have stupid ideologies invented by clever theoreticians, theologians and politicians. In denying all that, the very denying is the positive step, and in that clarity, Truth arises. And you can live fully and without division.

Quantum theory unveils the profound indivisibility of existence. At the subatomic level, particles lose their identity as isolated entities; they exist only in relationship, in a field of interconnection. Thus, isolation is an illusion. You exist not as a separate individual, but only in relation—to other life, to the Earth, to the stars, to the vastness of the cosmos. The sense of a distinct “self” is a product of thought, and therefore, of illusion.

The very biology of the human body reflects this interdependence: the gut alone houses nearly a hundred trillion microorganisms—ten times the number of human cells—revealing that even at the cellular level, life is a symphony of coexistence. The Sun, the Moon, the air, the water, the soil, and the infinite space—they are not outside of you. They move through you. One contains the whole, and the whole lives in each part. The tree, the mountain, the breath—they are not separate from what you are.

Just as the heart, lungs, and kidneys form an integrated unity in the body, so too are we organs of the universe—essential expressions of a single undivided totality. God, in this understanding, is not a being apart, but the very wholeness of existence. The universe is not fragmented; it is one seamless, indivisible reality. It is the observer—the conditioned mind—that creates the illusion of division.

In the stillness of meditative awareness, when thought is entirely absent, there is no fragmentation. The observer and the observed dissolve into a unified field of being. It is not that “you” are united with the flower, the river, the cloud, or the mountain; rather, the “you” that sought unity has vanished. There is no merger, because there are no two things to merge—only undivided presence.

In that timeless silence, when the mind is utterly still, the body itself becomes the earth, the wind, the waters—it becomes the totality. Not that “you are everything,” but rather, there is no “you.” The notion of individuality, of separation, is rendered meaningless. Only the vast, nameless presence remains: the light, the beauty, the love—not possessed or experienced, but *being itself*.

To say, “I am part of everything,” is still a movement of thought. In truth, the “I” never was. In that immense silence, all conceptual boundaries dissolve. There is no observer, no observed—only that which is, beyond thought and beyond name. It is not unity—it is wholeness. It is not union—it is undivided existence.

This state, unreachable by effort, belief, or method, is the natural flowering of choiceless awareness. It is the vast, immeasurable intelligence of the cosmos expressing itself through stillness. Only in such stillness—where the “I” has no ground to stand upon—does the totality reveal itself. And in that revelation, all separation ends.

There is, in truth, no separate “you” and “I.” These distinctions are not real entities but constructs born of thought—fabrications of a conditioned mind. Thought, at its core, is a material process: an electro-biochemical movement within the brain. It is not sacred, not infinite. It is a tool—limited, functional, and inherently incapable of grasping the whole.

For millennia, the human mind has been conditioned to experience itself as an isolated being—a separate individual, a unique soul journeying toward personal salvation. Yet this sense of separateness is the root illusion. There is no separate “self” apart from the movement of thought. You are not a discrete entity, nor a solitary soul divorced from the totality of existence. When thought comes to stillness—when the movement of becoming ceases—what remains is not the “individual,” but a state of being that is boundless, undivided, and timeless.

In such awareness, there is no division between “you,” “me,” and “God.” These oppositions dissolve into one vast, indivisible field of energy, intelligence, and presence. The sense of individual consciousness, forged over

thousands of years, has imprisoned the human psyche in fragmentation, in conflict, in ceaseless striving. From birth to death, we have lived in this inherited illusion—rarely, if ever, questioning the structure of duality that defines our inner and outer world.

We have not asked the essential question: is it possible to live without the sense of separation—without the mental constructs of “me and you,” “self and other,” “man and God”? Life is not a creation of God in the mythological sense—**life is God**, inseparable from the sacred. There is no second. There is only That—nameless, immeasurable, whole.

To perceive this wholeness is not a matter of belief, doctrine, or philosophical speculation—it requires a direct perception of the nature of thought and its place in the field of existence. When thought is seen clearly as the source of division, and when its movement is understood without resistance, justification, or escape, the mind enters a silence beyond thought. In that silence, there is no “self” that seeks, no experiencer to grasp, no God to be attained. There is only what is: the sacred, indivisible essence of all being.

Man, in his profound ignorance, lives in contradiction. He worships an unseen, imagined deity while violating the very essence of the sacred that surrounds him—the living Earth, the flowing rivers, the vast skies, the silent trees. He slaughters visible nature, blind to the truth that *this very nature is the Divine itself*. In destroying the natural world, he is unknowingly destroying himself, for man is not separate from nature—he is woven into its fabric.

In his confusion, he pillages the sacred earth, desecrating the visible expression of the Divine, and then offers fragments of that plunder to the invisible gods of his own invention. He builds temples, churches, and mosques as

symbols of devotion, yet that which is truly holy—this living, breathing planet—is ignored, defiled, and forgotten.

The sacred is not found in stone or scripture, nor in rituals or prayers to imagined forms. The sacred is here, now—in the whisper of the wind, the stillness of a mountain, the rhythm of the ocean, the life of a tree. To harm nature is to sever one's connection to the Divine. To awaken is to see no division between God and life itself.

The 'self' is a fragmented, conditioned construct—a confined, anxious, and discontented entity clinging to its narrow gods, inherited beliefs, and petty traditions. It finds comfort in the familiar and seeks security in the limited. But such a self is not the whole—it is only a shadow of what it means to be truly human.

A truly awakened human being transcends the boundaries of the personal and the parochial. They are not merely concerned with their own salvation, success, or sorrow—they carry within them the pulse of the entire world. In deep awareness, they realize they are not separate from the totality of existence. The world's confusion is their confusion; the world's suffering is their suffering. For in truth, **they are the world**—not metaphorically, but fundamentally. The division between “self” and “other” dissolves, and what remains is a vast, compassionate intelligence, deeply concerned with the whole of life.

The deep, intrinsic yearning to discover the eternal—the nameless, the sacred—is woven into the very fabric of human consciousness. This profound longing, being universal, often manifests as a restless search, a ceaseless asking. In that urgency, the mind becomes vulnerable, seeking refuge in external authorities: gurus, doctrines, temples, and institutions. But this outward pursuit leads only

to further entrapment within the conditioned structures of thought.

In that very seeking, we overlook the most precious possibility: the silent flowering of *timeless awareness* within. This awareness—free from seeking, free from authority—holds the seed of the sacred. If nurtured, it can blossom into a radiant intelligence that envelops the earth with love, not as sentiment, but as compassionate action born from profound stillness.

The tragedy is not that we seek the eternal, but that we fail to realize it cannot be found through effort, imitation, or belief. It is already there—in the quiet, choiceless awareness untouched by time.

One of the subtlest and most pervasive illusions is the compulsion to seek. We imagine ourselves as searchers of Truth, of love, of the eternal—but seldom do we pause to ask: *Why do we seek at all?* What is it that drives this search? What exactly are we searching for—and can that which is timeless, sacred, or whole ever be found through the very process of seeking, which is rooted in thought, time, and desire?

This movement of seeking presupposes a lack, a distance, a duality between the seeker and that which is sought. In that very act, we fragment reality and obscure the ever-present. Truth is not an object to be attained, nor is love a goal to be reached. Both arise in the cessation of seeking, in the profound silence where thought no longer projects its needs, fears, and conclusions.

To question the nature of seeking itself is the beginning of awakening.

This statement points to the fundamental illusion embedded in the act of seeking. When we seek something—whether it is truth, love, or self-realization—we inherently assume that there is a separation between ourselves (the seeker) and that which we are searching for (the sought). This belief in a "lack" creates the idea that we are incomplete or distant from what we desire.

However, by framing reality in this way, we inadvertently fragment the unified, interconnected nature of existence. We impose duality, making a distinction between "me" and "the truth," "I" and "love," when in fact, such distinctions are illusory.

In truth, the nature of reality is ever-present and whole. Seeking, which presupposes this separation, only veils the constant presence of that which we seek. When we stop seeking and stop assuming a lack, we become aware of the interconnectedness and unity that already exists within us and in the world around us. Thus, the act of seeking itself obscures the very thing we are trying to find, as it reinforces the idea of division and distance from the truth.

Only when the mind has ceased its incessant movement—through choiceless awareness, not through contrived self-discipline—does true reality reveal itself. It is only in that profound stillness, in the silence that arises when the mind recognizes its own futility, that the actual nature of existence can emerge. This is not a mere concept or belief; it is an undeniable fact, an intrinsic truth that can only be experienced when the mind has been liberated from its conditioned patterns.

You can find out for yourselves, as individuals, something real which is beyond all the limitations of

beliefs, beyond the illusion of words. But that – the discovery of truth, or God – demands great intelligence, which is not assertion of belief or disbelief, but the recognition of the hindrances created by lack of intelligence. So, to discover God or truth, to recognize that, to realize that, one must be free of psychological mind which is based on self-protection and security. You cannot be free of security by merely saying that you are free. To penetrate the walls of these hindrances – all knowledge which have been created throughout the ages – you need to have a great deal of intelligence, not mere intellect. Intelligence, to me, is mind and heart in full harmony. And then you will find out for yourself, without asking anyone, what that reality is.

There is a wastage of energy in incessant chatter, in the illusion of being a separate individual, in the pursuit of an idea, in chasing "what should be"—a non-fact—and in seeking enlightenment while remaining fixated on oneself. If you are aware of the energy lost in conflict, you have intelligence in which there is no division.

It is only when the mind is quiet with the death of the known that there is light. That light is not to be worshipped by the mind; the mind must be utterly silent, not asking, not hoping for experience. It must be completely still. Only then is there a possibility of that light which will dispel our darkness.

Can the mind see the truth that its nature is to get separated from the whole and hence is incapable of knowing the whole? Only when the mind is free of all images, it is capable of knowing the whole.

There can be reality only when the mind understands the total process of itself and comes to an end. When the mind is completely empty-only then is it capable of receiving the unknown. The mind is not purged until it establishes right relationship with property, with people, with everything. Until it understands the process of conflict in relationship, the mind cannot be free. Only when the mind is wholly silent, completely inactive, not projecting, when it is not seeking and is utterly still-only then that which is eternal and timeless comes into being.

To understand that which is divine, which is beyond time, the fabrications of thought must come to an end. Thought cannot exist without words, symbols, images, and only when the mind is quiet, free of its own creations, is there a possibility of finding out what is real. So merely to ask if there is or is not God is an immature response to the problem, is it not? And to formulate opinions about God is really childish.

You will never find **IT** if you want to seek **IT**. You will never find **IT** if you run after **IT**. You will never find **IT** if your intention is in seeing the beauty of the earth, in seeing the light on the water, in seeing the perfect line of a mountain, and you hope through seeing, to find **THAT**. You will never find **IT** because you cannot find **THAT** through anything, through your sacrifice, through your worship, through your meditation, through your virtue. You will never come upon **IT** because your motive is all wrong, because you want to find **THAT**, not in living, but somewhere else. You must establish right relationship with man first, which means, you must know what it means to love, what it means to be compassionate, what it means to be generous when you have a great deal, what it means to share with another the little that

you have, to establish marvellous order in living, daily living, daily dying.

From earliest childhood, we have been trained, educated, and conditioned to think of ourselves as individuals—separate, distinct, and independent. Because we each bear a separate name, a different appearance—dark or fair, tall or short—and because we possess particular tendencies, temperaments, and experiences, we assume that we are separate entities, each pursuing our own personal destiny.

But let us question this very assumption. Are we truly individuals in the way we have been led to believe? This is not to suggest that we are vague, formless beings without uniqueness, but to inquire deeply into whether this sense of separateness, so strongly upheld by society, culture, and religion, is in fact real—or merely an illusion perpetuated through habit and tradition.

The entire world, both religiously and culturally, insists on this individuality. And from this deeply rooted concept—perhaps illusion—we each strive to become something: to succeed, to dominate, to be recognized. In this very striving lies the seed of division. We compete with one another, conflict with one another, and thereby sustain a world of comparison, ambition, and violence.

If we persist in this way of living—clinging to the illusion of separate identities—we will inevitably continue to uphold the banners of nationality, of tribe, of separation. And with this comes war, destruction, and endless sorrow.

Why do we cling so passionately to nationalism, which at its core is nothing but an extension of tribalism?

Why do we invest it with such intense emotion, such fervent loyalty? Is it not because, in identifying with the tribe, with the nation, we feel a sense of inward security—a fleeting sense of completeness? But the other tribe, the other nation, feels the same; and so, the pattern of division and conflict continues, endlessly.

If one sees the truth of this—not as a theory, not as a passing idea, but with the clarity of direct perception—then nationalism falls away naturally. Then one no longer belongs to any fragment but stands as a whole human being, living upon the earth—not my earth or your earth, but *the* earth. There is only life—undivided, whole—not *your* life or *my* life, but the movement of life itself.

This tradition of individuality, this persistent sense of separation between "you" and "me," has been nourished and sustained by religions of both East and West, each promising salvation to the individual soul. But in truth, *you are the life*. Life is not something separate from you. It is not something to be divided, owned, or defined. It simply *is*—whole, sacred, and indivisible.

For centuries, history has borne witness to the paradox that those who profess allegiance to organized religion have often been agents of division and violence. Thus, belief rooted in organized religion—anchored in tradition, dogma, and the dead weight of the past—is devoid of transformative meaning. True ethical action must not arise from fear of punishment in some imagined afterlife, nor from the hope of reward, recognition, or social approval. Integrity, righteousness, and love must flow from an inner clarity—a direct perception of what is just and compassionate, untouched by personal gain or fear. Right action is its own

end, not a means to something else. To work without expectation, to serve not from compulsion but from love, is the essence of sacred living. This selfless movement of action, free from the pursuit of outcomes, can arise only in the stillness of timeless awareness, where the “self” is absent and the whole is embraced.

To reiterate, life is existence in nothingness. Life is a movement in nothingness. Life is a movement in choiceless awareness. Life is causeless, timeless, and free from reward, punishment, fulfilment, salvation, or reincarnation. Psychological thought has no place at all in meditative awareness. If you want to give life a meaning through becoming, which is desire, then you are not truly living. This movement in nothingness, free from psychological thought that causes division and duality (such as “you” and “me”), and devoid of the accumulation of the psyche, is a movement of love and compassion in relationship. It is the movement of the cosmos. It is also your fundamental movement, free of conflict, fear, sorrow, violence, and as such, devoid of wastage of energy. This sacred, causeless, timeless, choiceless awareness may perhaps open the door to the immeasurable, the unknowable—the God which is both the origin and the end of everything.

On Love

Thought kills love.

The core of you, the inmost nature of life is compassionate intelligence, and is revealed when you discard the known which is a super imposed fictitious “self”. **Love is**

the unknown; we must come to it by discarding the known, by discarding the fictitious “self”. Love is its own eternity, it is the real, the supreme, the immeasurable.

Love has no causation. If it has a cause, then it is not love. If I love you because you give me food or sex or comfort, then there is causation. But love has no causation. It is causeless.

Love cannot be thought about; love cannot be cultivated and love cannot be practiced. Love is not quantitative but qualitative. It is only when there is love that all our problems can be solved and then we shall know its bliss and its happiness.

Love is not a thing of the mind. It is only when the mind is really quiet, when it is no longer expecting, asking, demanding, comparing, seeking, possessing, being jealous, anxious, no longer fearful of tomorrow or of next birth if any – when the mind is really silent, only then is there a possibility of unveiling of love. Only when you are fearless, there is love.

Love is not of thought. Love is not possessiveness. Love is not sentiment, not emotion because sentimentality and emotion are mere sensations. Forgiveness is not love though love includes forgiveness, because “self” is acting in forgiveness. Where there is no respect, no mercy, no pity, no forgiveness, and no generosity there is no love. A man who prays God, does not know love. Man seeking security has no love.

You really love only when you do not possess, when you are not envious, not greedy, when you are respectful, when you have mercy and compassion, when you have consideration for your wife, your children, your neighbour,

your unfortunate servants; when you do not have fear of tomorrow; when your mind is not evaluating in terms of profit and loss and when you are in timeless awareness.

The love and compassion which is the flowering of unforced deep silence reveals itself anew, alive and moving afresh from moment to moment. It is not static. It is living in active present and moving constantly afresh second to second. It cannot be accumulated. It cannot be remembered. It cannot be cultivated. It cannot be speculated. The love and compassion of last second is no more a truth at this second. That is a dead thing. Love of last second is a dead thing. Love is to be found afresh, anew second to second in choiceless awareness of “What is”.

Reality, the truth, is not to be recognized. For ‘the truth’ to come beliefs, psychological knowledge, experiencing, the pursuit of virtue—all this must go.

The truth put into words is not the truth. A dead matter only can be put into words. The truth cannot be described and is to be discovered from moment to moment and is present when “I” is absent.

The Truth, the Love is always new. What was Truth yesterday is not Truth today. What is Truth today is not Truth tomorrow; Love has no continuity and it cannot be remembered. The Love that flowers itself is always new; it is to see the same smile and see that smile newly, to see the same person and see that person anew, to see the waving palms anew, to meet life anew from moment to moment. When the mind is not burdened with its own noise, when the mind is free of all its projections, there is a state of quietness in which problems cease; and then only, the timeless, the eternal, the love, the compassion, comes into being. Then love is not a matter of knowledge, it is not a thing to be

remembered, it is not something to be repeated, to be printed and spread abroad. The thing that is remembered consolidates as the “self” and hinders the Truth.

You have to be completely disillusioned. Then the Truth begins to express itself in its own way. It is useless to try to discover the Truth. The search for the Truth is absurd, because it is a thing you cannot capture, contain, or give expression to it through effort, through words. There should not be any attempt on your part to grasp the unknown. It does not mean that you over eat, drug and sleep.

Love is something new, everlastingly new, unrecognizable. It is never the same, and therefore love is the highest state of uncertainty. Only that state of mind, of love, can understand this extraordinary thing called creation. So only the mind that has understood the limitations of known and is free of the known can be in the state of creation.

Love is never the same; always afresh, like the flowing river water that touches you—everlasting afresh, anew.

Love cannot be accumulated, it cannot be stored and it can only be found from moment to moment in choiceless awareness of every thought, every relationship, every word, every gesture, a smile, tears. It cannot be recollected because it cannot be stored. It is not material like thought. IT is the whole.

There is no path to truth, IT must come to you moment to moment. Path denotes a method, a system which is of the ‘mind’. But the ‘mind’ should end for the truth to come. So, there cannot be any path. Truth can come to you only when your mind and heart are simple, clear and there is love in your heart, not if your heart is filled with the things of mind. Then IT will come without your invitation. Then IT will come as swiftly as the wind

and unbeknown. IT comes obscurely, not when you are watching, wanting. IT is there as sudden as sunlight, as pure as the night; but to receive IT, the heart must be full and the mind empty. But now you have the mind full and your heart empty.

Love is not the product of thought. Thought cannot be possibly cultivate love. Love is always active present. Love can come into being only when there is total self-abandonment without motive, without effort and when there is no fear of tomorrow. Such a love is both personal and impersonal, is both the one and the many, like a flower that has a perfume you can smell it or pass it by. Without love, your daily life has no meaning. Do what you will, improve society, feed the poor, you will only be creating more mischief, for without love there is only ugliness and poverty in your heart and mind. But when you love, whatever you do is right, whatever you do is beautiful, creative and orderly. The outcome of love is different from the outcome of thought, however refined the thought may be.

Love is the missing factor; there is a lack of affection, of warmth in relationship, and because we lack that love, that tenderness, that generosity, that mercy in relationship, we escape into mass action, which produces further confusion, further misery.

Have you ever loved anybody? Is love dependence? Is love desire? Is love pleasure? Can love exist with fear, when each one is becoming something? Please understand all this. It is your life. When each one is becoming something, how can there be love? Is it possible to love another without wanting a single thing from another, either emotionally, physically, in any way, not asking for anything? Psychologically, my wife may care for my needs, for I may bring money. I am not talking about that. But inwardly, love

can't exist where there is attachment. If you are attached to your guru, there is no love in your heart. This is very, very serious. Without love, there is no right action. We talk about action. We do so many kinds of social work. But when there is love in your heart, in your eyes, in your blood, in your face, you are a different human being. Whatever you do then has beauty, has grace, is a right action. All this may be excellent words you hear. But will you have this quality? It cannot be cultivated, it cannot be practiced, it cannot be bought from your guru, from anywhere. But without that, you are dead human beings. So, what will you do? Please do ask this question, find out for yourself why this flame doesn't exist, why you have become such paupers. Unless you put your house in order, your house, which is yourselves, there will be no order in the world. You may meditate for the rest of your life; but without that, your meditation has no meaning. So, please, most respectfully we are asking, what is your response?

Love is something that is new, fresh, alive. It has no yesterday and no tomorrow. It is beyond the turmoil of thought. It is only the innocent mind which knows what love is, and the innocent mind can live in the world which is not innocent.

To find this extraordinary thing which man has sought endlessly through sacrifice, through worship, through relationship, through sex, through every form of pleasure and pain, is only possible when thought comes to understand itself and comes naturally to an end. Then love has no opposite, then love has no conflict. You may ask, if I find such a love, what happens to my wife, to my children, my family? They must have security. When you put such a question you have never been outside the field of thought, outside the field of limited consciousness. When once you have been outside that field you will never ask such a question because then you will know what love is in which

there is no thought and therefore no time. You may read this mesmerized and enchanted, but actually to go beyond thought and time – which means going beyond sorrow – is to be aware that there is a different dimension called love. But you don't know how to come to this extraordinary fount – so what do you do? If you don't know what to do, you do nothing, don't you? Absolutely nothing. Then inwardly you are completely silent. Do you understand what that means? It means that you are not seeking, not wanting, not pursuing; there is no centre ("self") at all. Then there is love.

So, when you ask what love is, you may be too frightened to see the answer. It may mean complete upheaval; it may break up the family; you may discover that you do not love your wife or husband or children – do you? – you may have to shatter the house you have built, you may never go to the temple.

You say you love God, yet you persecute those who do not believe in Him.

To find God, you must know how to love, not God, but the human beings around you, the trees, the flowers, the birds – the life around you. Begin there. Then, when you know how to love them, you will really know what it means to love God.

If you really want to find out what love is, do not be afraid – of anything.

You may say: I am full of love, I am full of truth, I am full of knowledge, I am full of wisdom. I say: that is all nonsense. Do you behave? Are you free of fear? Are you free of ambition, greed, envy and the desire to achieve success in every field? If not, you are just playing a game. You are not serious.

Hatred is easily aroused; it has a peculiar power to unite people through shared emotion and conflict. It fuels fantasies, fosters alliances—especially in times of war—and gives the illusion of collective purpose. Love, by contrast, is far more subtle and elusive. It cannot be cultivated through will or method; it cannot be taught. But what can be done is to observe hatred—calmly and clearly—and release it without resistance. Do not struggle against hatred, nor condemn it as something monstrous. Simply see it for what it is: a transient reaction unworthy of attachment. Let it fall away, gently and without drama. What truly matters is not allowing hatred to embed itself in the mind. Consider your mind as fertile soil: whatever falls upon it, if left unattended, will take root—whether a seed of violence or a thought of sorrow—and once rooted, it becomes difficult to uproot. But if a negative emotion is recognized and released swiftly, it finds no ground to grow, and naturally withers. Hatred, when nourished and given time, becomes a deeply entrenched problem. But if, each time it arises, you simply observe it and let it pass, the mind remains clear and unburdened. Such a mind—sensitive yet not sentimental—comes to know love not as an ideal, but as a living reality.

The mind can pursue sensations, desires, but it cannot pursue love. Love comes when the mind has a stop. And, when once love is there, it has no division as sensuous and divine: it is love. That is the extraordinary thing about love: it is the only quality that brings a total comprehension of the whole of existence.

Relationship is the mirror in which you see yourself as you are. If you are capable of looking at yourself as you are without any evaluation, then there is the cessation of fear, and out of that comes an extra-ordinary sense of love. Love is something that cannot be cultivated; love is not a thing to be bought by the mind. If you say, ‘I am going to practice

being compassionate', then compassion is a thing of the mind, and therefore not love. Love comes into being darkly, unknowingly, fully, when we understand this whole process of relationship. Then the mind is quiet, it does not fill the heart with the things of the mind, and therefore that which is love can come into being.

When you know that you are compassionate, when you are conscious that you are compassionate, is that compassion? When you know you are forgiving, is that forgiveness? And the moment I am conscious of virtue, is that virtue? So, does not the **conscious act** of forgiveness, of being hurt, the conscious act – is it not the 'self'? And does it not strengthen the entity, the 'me', that is always gathering, always accumulating, comparing, judging, weighing? And can such an entity ever be free, ever know what it is to be compassionate? Please find out for yourself, don't listen to my words.

It's important to understand why the mind keeps remembering things. We've developed a habit of storing thoughts, feelings, and experiences— but we've never really asked if that's necessary. The mind holds on because it thinks remembering is important, but this kind of psychological memory—about who we are, what we've felt, or what we fear—only makes the mind heavier and more self-centred. The more it stores, the more the mind builds an image of itself, and that image becomes a problem. Real freedom comes when we stop clinging to all this. When the mind stops holding on, it becomes quiet, open, and able to see clearly.

When the mind is willing not to be anything, nothing, completely nothing, then in that state of nothingness there is compassion. In that state there is

neither forgiveness nor the state of hurt, but to understand that, one has to understand the conscious development of the ‘me’ – the ‘me’ that is growing, becoming big, virtuous, respectable, the ‘me’ that is ultimately going to find God. That is, one has to understand the emphasis on the self, the cultivation of the self, the ego, whether one places that ego on the higher level or on the lower level.

As long as there is the conscious cultivation of any particular influence, any particular virtue, there can be no love, there can be no compassion, because love and compassion are not the result of conscious effort (effort is thought, effort is the “me”).

I practice love. I sit down day after day and think about love. I practice, be kind, be gentle, forcing myself to pay attention to others. But that is not love, is it? I think that unity of mankind is essential, and love is the only way, and to have that love I think I must practice. Like a machine, I must practice, and I must think about it every day. But thought, being old, can never produce something new, and love is always new. That is the beauty of it.

Is love, goodness or beauty, something to be achieved through effort, through thought? Let us think about it simply, shall we? If I am violent, if I hate, how am I to have love in my heart? Will one have love through effort, through time, through saying, ‘I must practice love, I must be kind to people’? If you have not got love today, through practice will you get it next week or next year? Will this bring about love? Or does love come into being only when the maker of effort ceases, that is, when there is no longer the entity who says, ‘I am evil and I must become good’? The very cognition that ‘I am evil’ and the desire to be good are similar because they

spring from the same source, which is the 'me'. And can this 'me' who says, 'I am evil and must be good' come to an end immediately, not through time? This means, not being anything, not trying to become something or nothing. If one can really see this, which is a simple fact, have direct perception of it, then everything else is delusion. Then one will find that the desire to make this state permanent is also an illusion because effort is involved in that desire. If one understands deeply the whole desire for permanency, the urge to continue, sees the illusion of it, then there is quite a different state which is not the opposite.

The word love is not love. One knows in that silence that which is love without the word. And that love without the word is neither yours nor mine, neither personal nor impersonal. It is a state of being. There are no words to describe it. It is an experience which is not recognizable because the recognizer is absent. You can call it what you like – love, God, truth, what you will. It is that experience which puts an end to all conflict, to all illusions, to all misery.

Love is a state of being in the present and not a goal to be achieved in the future. Love is an altogether different dimension, of which no idea can be had by those who have not somehow stumbled upon it, at least for a single second.

Love is a state of being, and in that state, the 'me', with its identifications, anxieties, and possessions is absent. Love cannot be, as long as the activities of the self, of the 'me', whether conscious or unconscious, continue to exist.

Love is the very being of life. The moment ‘I’ cease to be, the self-effulgent love will spontaneously manifest itself. The moment you have in your heart this extraordinary thing called love and feel the depth, the delight, the ecstasy of it, you will discover that for you the world is transformed.

The important thing is not to discuss what love is or what compassion is, but to free the mind from all the limitations that prevent the natural flow of what we call love and compassion. What love is, what compassion is, you yourself will know when your mind and heart are free from the limitation which we call egotism, fear, self-consciousness; then you will know without asking, without discussion.

So, the real question is what prevents the natural, harmonious living of man, the fullness of action which is love. Rich, natural living has been prevented through centuries of conformity, through centuries of what we call education, which has been but a process of turning out so many human machines. But when you understand the cause of these hindrances and barriers which you have created for yourself through fear, in your search for security, then you free yourself from them; then there is love. But this is a realization that cannot be discussed. We do not discuss the sunshine. It is there; we feel its warmth and perceive its penetrating beauty. Only when the sun is hidden do we discuss the sunshine. So, with love and compassion. The moment darkness vanishes, we don’t have to be told what light is; it is there. Similarly, when the hindrances disappear, we don’t have to be told what love is; it just is there. Love is just the negation of hindrances, just as light is the negation of darkness; and

so, love cannot be defined in positive terms, just as light cannot be. One can only say that light is not darkness; similarly, one can say what love is not.

Do you call it love when in your relationship with your wife there is possessiveness, jealousy, fear, constant nagging, dominating and asserting? Can that be called love? When you possess a person, and thereby create a society which helps you to possess the person, do you call that love? When you use somebody for your sexual convenience or in any other way, do you call that love? Obviously, it is not. That is, where there is jealousy, where there is fear, where there is possessiveness and attachments, where there is dependency, there is no love. You may call it love, but it is not love. Surely, love does not admit of contention, of jealousy. When you possess, there is fear, and though you may call it love, it is far from love.

You may see a beggar in the street; you give him a coin and express a word of sympathy. Is that love? Is sympathy love? What does that mean? By giving a coin to the beggar, sympathizing with his state, have you solved the problem? I am not saying that you should not be sympathetic – we are inquiring into the question of love. Is it love when you give a coin to the beggar? You have something to give, and when you give it, is that love? That is, when you are conscious of giving, is that love? Obviously, when you give consciously, it is you who are important, not the beggar. So, when you give and express sympathy, you are important, are you not? Why should you have something to give? You give a coin to the beggar; the multimillionaire also gives and is also sympathetic to poor humanity. What is the difference between you and him? You have ten coins, and you give one; he has umpteen coins, and he gives a few more. He has got

that money through acquiring, multiplying, revolutionizing, exploiting. When he gives, you call it charity, philanthropy; you say, 'how noble'. Is that noble? When you have and you give something, is that love? Why is it that you have and others have not? You say it is the fault of society. Who has created society? You and I. Therefore, to attack society, we have to begin with ourselves."

So, your sympathy is not love. Is forgiveness love? What is implied in forgiveness? You insult me and I resent it, remember it, and then either through compulsion or through repentance, I say, 'I forgive you'. First, I retain, and then I reject. Which means what? I am still the central figure. I am still important; it is I who am forgiving somebody. Surely, as long as there is the attitude of forgiving, it is "I" who am important, not the man who is supposed to have insulted me. So, when I accumulate resentment and then deny that resentment, which you call forgiveness, it is not love. A man who loves, obviously has no enmity, and to all these things he is indifferent. So, sympathy, forgiveness, the relationship of possessiveness, jealousy, and fear – all these things are not love. They are all of the mind, are they not? **As long as the mind is the arbiter, there is no love, for the mind arbitrates only through possessiveness, and its arbitration is merely possessiveness in different forms.** The mind can only corrupt love, it cannot give birth to love. You can write a poem about love, but that is not love.

Everybody talks of love – every magazine and newspaper and every missionary talks everlastingly of love. I love my country; I love my king; I love some book; I love that city; I love pleasure; I love my wife; I love God; is love an idea? When you say you love God, what does it mean? It means that you love a projection of your own imagination.

Love is not what the church, what the society, what my parents and friends, what every person and every book has said about it. You may be able to discover what love is through what is not. Love is not pleasure. Love is not a remembrance. Fear is not love, dependence is not love, jealousy is not love, possessiveness and domination are not love, responsibility and duty are not love, self-pity is not love, the agony of not being loved is not love, love is not the opposite of hate any more than the humility is the opposite of vanity. So, if you eliminate all these, not by forcing them, then perhaps you will come upon this love which man always hungers after.

Can you love by practicing, through effort, through thought, by being told year after year, day after day, that you must love? Then it merely becomes a kindness, which is not love, although love does include kindness, gentleness and concern about another. Love comes only when there is no fear. But love is not a result; love is there when there is no attachment. One can be married, one can live with a family and love without attachment. That is incredibly arduous; it requires watching all the time.

Love is not of time. Love is not a coin to be distributed. Giving you something, giving you satisfaction, giving you courage to fight with – all these belong to the field of time, which is of the mind. Therefore, mind destroys love. It is because we as civilized people are cultivating the mind, the intellect, the verbal expression, the technique, that there is no love; and that is why there is this confusion, why our troubles, our miseries multiply. It is because we are seeking an answer through the mind that there is no answer to any of our problems, that wars succeed wars, disasters follow disasters. The mind has

created these problems, and we are trying to solve them on their own level, which is that of the mind. So, it is only when the mind ceases that there is love, and it is only love that will solve all our problems, like sunshine and darkness. There is no relationship between the mind and love. Mind is of time; love is not of time. You can think about a person whom you love, it is not love – it is merely mentation. What is thought about is not love, and there is emptiness in the heart only when the mind is supremely active. Because the mind is active, it fills the empty heart with the things of the mind; and with these things of the mind we play, we create problems: the playing with problems is what we call activity, and our solution of the problem is still of the mind. Do what you will, build churches, invent new parties, follow new leaders, adopt political slogans, they will never solve our problems. The problems are the products of the mind, and for the mind to solve its own problem it has to stop, for only when the mind stops, is there love. Love cannot be thought about, love cannot be cultivated, love cannot be practiced. The practice of love, the practice of brotherhood, is still within the field of the mind; therefore, it is not love. When all this has stopped, then love comes into being; then you will know what it is to love. Then love is not quantitative but qualitative. You do not say, ‘I love the whole world’, but when you know how to love one, you know how to love the whole. Because we do not know how to love one, our love of humanity is fictitious. When you love, there is neither one nor many – there is only love. It is only when there is love that all our problems can be solved, and then we shall know its bliss and its happiness.

I wonder if you have ever known that love has an extraordinary sense of intelligence. Not the intelligence of a

cunning mind, not the intelligence of a tremendously well-read person – that is mechanical – but if there is love, it has got an extraordinary sense of intelligence. In that intelligence there is beauty. Not the beauty of a face, or of clothes, or architecture, but the beauty that comes into being when “you” are not, and therefore there is a vast space. This is meditation.

Love is the unknowable. It can be realized only when the known is understood and transcended. Only when the mind is free of the known, then only there will be love. So, we must approach love negatively and not positively.

Love alone can transform insanity, confusion, and strife. No system, no theory of the left or of the right can bring peace and happiness to man. Where there is love, there is no possessiveness, no envy; there is mercy and compassion, not in theory, but actually, to your wife and to your children, to your neighbour and to your servant. When you are respectful to your servant as well as to your guru, then you will know love. Love alone can transform the world. Love alone can bring about mercy and beauty, order and peace. There is love with its blessing when ‘you’ cease to be.

It is love which brings morality. Without love, there is no morality. You may be a great man, a moral man; you may be very good; you may not be envious; you may have no ambition, but if you have no love, you are not moral, you are not good, fundamentally, deeply, profoundly. You may have outer trimmings of goodness, but if you have no love in the heart, there can be no moral, ethical being. Is love something to be taught in a school? Please follow all this. What is it that prevents us from loving? If you can be taught in the school and in the house to love, how simple it would be, would it not? Many books are written on it. You learn them and you

repeat them, and you know all the symptoms of love without having love.

Can love be taught? This is not a casual question—it strikes at the heart of our human condition. Please consider it with care and seriousness. If love cannot be taught—as one might teach mathematics or history—then we must ask: **What are the forces that prevent love from naturally flowering within us?** Is it the activity of the mind—the endless stream of thoughts, the jealousy, the sorrow, the ambitions, the fears, the pursuit of personal gain, the suppression of desires, the anxieties of tomorrow, and the motives that lie behind all mental activity? Perhaps these psychological patterns—deeply conditioned over millennia—are what hinder love. Over centuries, humanity has cultivated and glorified the mind: its capacity for reason, its technical skill, its ability to manipulate, invent, and accumulate knowledge. But in doing so, **we may have neglected something essential**—we may have built a civilization that strengthens only one dimension of being: the intellectual, the mechanical, the utilitarian. In such a world—shaped by industry, technology, and ambition—**the subtle, immeasurable quality of love fades**, pushed aside as impractical or irrelevant. And if love could be taught through books or displayed on screens—if it could be systematized or institutionalized—then we might also be able to cultivate true morality. But morality imposed by tradition, by ideology, by conformity—be it religious, political, or cultural—is not real morality. It is conditioning. One can condition a child to become a so-called moral being—a nationalist, a communist, a follower of a belief system—and label any deviation as immoral. But such conditioning leads only to division, conflict, and, ultimately, oppression. True love and true morality are not the products of instruction or ideology. **They**

arise in the space where the mind no longer dominates, where fear and ambition have ceased to control our relationships, and where sensitivity and awareness are allowed to blossom.

Is morality something that can be taught—something into which the mind can be conditioned? Or is true morality something that arises spontaneously, joyfully, and creatively from within? This deeper morality is only possible when there is love. But love cannot coexist with the cultivation of the self-centred mind—the mind that is centred on the ego, on the constant assertion of “me,” the pursuit of identity, fulfilment, and becoming. This self—the “I” that dominates our thoughts day after day—stands as the very obstacle to love. And as long as the self remains at the centre of our experience, no matter how refined our actions may appear, what we call morality is little more than conformity to a social or psychological pattern. It becomes a strategy for security, a means to avoid fear, a way to ensure that one becomes “something” someday. Such morality is not moral at all—it is imitation. It reflects not freedom, but the deep conditioning of a mind shaped by fear and tradition. And the more a society conforms to this imitation—shaped by repetition, ideology, and the pursuit of respectability—the more it declines inwardly. It is essential, then, to see clearly how the self—the “me”—sustains itself. How it constantly thinks about virtue, tries to become virtuous, and sets standards of morality both for itself and for others. But this very effort to “become good” is rooted in the self, and therefore in contradiction. The man who conforms to a pattern of what is considered “good” may be respectable in society’s eyes. But **respectability is not morality**. True morality belongs only to the one who knows love—not as sentiment or desire, but as a state beyond the

self. Only such a person, free from the illusion of becoming, truly understands what it means to live morally.

One in whom love has dawned does not have to bother about morality; whatever he spontaneously does is right, and it is by observing his spontaneous behaviour that moral percepts are formed later, mostly for those people who do not have a direct access to the source of natural morality – which is love. Practicing these precepts, one may develop symptoms of morality but not love which is the source of real morality. You can practice only that which is within the field of the known, within the field of thought, within the field of the ‘me’. Coming upon love is not developing the non-loving ‘I’ into a loving ‘I’. The ‘I’ can never be loving. The ‘I’ (the mind) itself is the denial of love. Love is not a good quality of the mind opposed to a bad quality – to hatred. Love is not related to hatred at all, because hatred is within the domain of the ‘I’ (mind), and anything opposite to hatred must also necessarily be in the very same domain of the ‘I’ – which means, if love is even negatively related to hatred, it will be only a modified form of hatred.

This love is not born out of suppression of hatred and violence. He only will know it who has seen the face of violence and has not turned away from it, has not covered it up with an ideal, which is again violence both in intention and in result. Love is not the goal, the distant end of a weary path; it is hidden in the acceptance of the actual and therefore of the real. In love of life there is Truth, not in the ideal, which is violence to Truth. Truth alone can set us free and in freedom alone can there be love of man.

The simple – and that is why, very difficult – Truth is that where there is the ‘I’, where there is duality as you, me

and God, there cannot be love. Love comes into being only when the 'I' (mind) dies, and the 'I' dies by watching its own activity choicelessly, moment to moment, not by practicing virtue. **Enlightenment is the complete cessation of the 'I' (psychological mind), and hence peace, fearlessness, love, compassionate intelligence and Bliss.**

Love shines without your invitation, when there is no activity of thought, when there is choiceless awareness of the mind, and when there is no fear of tomorrow, when there is no desire for security.

Death is not the end of life. Death is not an event brought about by disease, by senility, by old age, or by accident. Death is something that you live with every day because you are dying every day to everything you know. **If you do not know death, you will never know what love is.**

There is no love because you have never understood what it is to die – to die to your experience, to die to your pleasures, to die to your particular form of secret memory of which you are not aware. And when you bring out all that and die every minute – die to your house, to your memories, to your pleasures, to your security, voluntarily and easily and without effort, then you will know what love is.

Only when there is a state of mind that has understood, finished with the knowing of itself, is there love. Then there is death, then there is creation, and beyond that, all words, all symbols, all expressions, which are of thought have no meaning at all.

Love is different from emotion and feeling. Love cannot be brought into the field of thought; whereas feeling and emotion can be brought. Love is a flame without smoke,

ever fresh, creative, joyous. Such love is dangerous to society, to relationship. So, thought steps in, modifies, guides it, legalizes it, puts it out of danger; then one can live with it. Do you not know that when you love someone, you love the whole of mankind? Do you not know how dangerous it is to love man? Then, there is no barrier, no nationality; then, there is no craving for power and position, and things assume their values. Such a man is a danger to society.

For love to truly be, the movement of memory must come to an end. Memory arises only when an experience is not fully met, not wholly understood in the moment of its occurrence. It is the residue left behind by incomplete perception—the trace of a challenge that was not fully grasped. Life unfolds as a continuous interplay of challenge and response. The challenge is always new, fresh, unknown. But the response, conditioned by the past, arises from memory—it is old. This habitual response, shaped by previous experience, is the source of our psychological conditioning. To meet life with clarity, the conditioned response must be understood—not suppressed, judged, or disciplined, but observed with intelligence and care. Such understanding dissolves the grip of memory and allows for something wholly new to emerge. This is to live each day anew—not merely as repetition or continuity of yesterday, but with a mind and heart fully present. Such total presence is only possible where there is love. Not the love shaped by thought, by sentiment, or by possession, but a love that is whole, silent, and immeasurable. Where there is love, memory no longer dominates. The self, with its fears and past wounds, recedes. In such a state, every moment is a renewal—every movement of life is a rebirth.

You and guru are worshippers of success; you both are driven by ambition. Where there is ambition, there is no love; and action without love has no meaning.

The world has little to offer apart from food, clothes and shelter, and pleasure with its great sorrows. Be face to face with what actually is. When you understand the structure of your daily living – with its competition, greed, ambition and the search of power – then you will see not only the absurdity of daily living, but you may find an ending to sorrow, an ending to the whole structure which thought has put together. But beyond all this, and not related to this struggle, this vanity and despair, there is – and this is not a theory – benediction called love, a measureless movement that the mind can never capture.

We must understand ourselves, the unconscious as well as the conscious, and this is not very difficult if you set your mind to it. If you really want to know the totality of your own being, you can easily discover it. It reveals itself in every relationship, at every moment, when you are entering the bus, getting a taxi, or talking to someone. But most of us are not concerned with that because it requires serious endeavour, persistent choiceless observation. Most of us are very superficial; we are easily satisfied with such words as God, love, beauty. We call ourselves Christians, Buddhists, or Hindus and think we have solved the whole problem. We must shed all that, let it drop away completely, and it will drop away only when we begin to know ourselves deeply. It is only through understanding ourselves that we shall find something which is beyond all measure.

To discover anything new you must start on your own; you must start on a journey completely denuded, especially of knowledge, because it is very easy, through knowledge and

belief, to have experiences; but those experiences are merely the products of self-projection and therefore utterly unreal, false. If you are to discover for yourself what is the new, it is no good carrying the burden of the old, especially knowledge – the knowledge of another, however great. You use knowledge as a means of self-projection, security, and you want to be quite sure that you have the same experiences as the Buddha or the Christ or X. But a man who is protecting himself constantly through knowledge is obviously not a truth-seeker...

For the discovery of truth there is no path... when you want to find something new, when you are experimenting with anything, your mind has to be very quiet, has it not? If your mind is crowded, filled with facts, knowledge, they act as an impediment to the new; the difficulty for most of us is that the mind has become so important, so predominantly significant, that it interferes constantly with anything that may be new, with anything that may exist simultaneously with the known. Thus, knowledge and learning are impediments for those who would seek, for those who would try to understand that which is timeless.

For truth to come, belief, knowledge, experiencing, virtue, pursuit of virtue, – which is different from being virtuous – all this must go. The virtuous person who is conscious of pursuing virtue can never find reality. He may be a very decent person; that is entirely different from the man of truth, from the man who understands. To the man of truth, truth has come into being. A virtuous man is a righteous man, and a righteous man can never understand what is truth; because virtue to him is the covering of the self, the strengthening of the self; because he is pursuing virtue. When he says “I must be without greed”, the state in which he is

nongreedy and which he experiences, strengthens the self. That is why it is so important to be poor, not only in the things of the world, but also in belief and in knowledge. A man rich with worldly riches, or a man rich in knowledge and belief, will never know anything but darkness, and will be the centre of all mischief and misery. But if you and I, as individuals, can see this whole working of the self (mind), then we shall know what love is. I assure you that is the only reformation which can possibly change the world. Love is not the self. Self cannot recognize love. You say "I love", but then, in the very saying of it, in the very experiencing of it, love is not. But, when you know love, self is not. When there is love, self is not.

Your God is not God: A man who believes in God can never find God. If you are open to reality, there can be no belief in reality. If you are open to the unknown, there can be no belief in it. After all, belief is a form of self-protection, and only a petty mind can believe in God. Look at the belief of the aviators during the war who said God was their companion as they were dropping bombs! So, you believe in God when you kill, when you are exploiting people. You worship God and go on ruthlessly extorting money, supporting the army; yet you say you believe in mercy, compassion, kindness. As long as belief exists, there can never be the unknown; you cannot think about the unknown, thought cannot measure it. The mind is the product of past, it is the result of yesterday, and can such a mind be open to the unknown? It can only project an image, but that projection is not real; so, your god is not God, it is an image of your own making, an image of your own gratification. There can be reality only when the mind understands the total process of itself and comes to an end. When the mind is completely

empty-only then is it capable of receiving the unknown. The mind is not purged until it understands the content of relationship – its relationship with property, with people until it has established the right relationship with everything. Until it understands the process of conflict in relationship, the mind cannot be free. Only when the mind is wholly silent, completely inactive, not projecting, when it is not seeking, does not want anything of thought and is utterly still – only then that which is eternal and timeless comes into being.

We create that which we call God: At the present time, when there is greater and greater insecurity outwardly, there is obviously a yearning for inward security. Since we cannot find security outside, we seek it in an idea, in thought, and so we create that which we call God, and that concept becomes our security. Now, a mind that seeks security surely cannot find the real, the true God.

A petty mind seeking God will find a God of its own pettiness. If I have a petty mind, a small, narrow, shallow mind, full of ambition, greed, envy, jealousy of another, and I think about God, my God is equally petty, stupid.

Our daily life has no meaning, no purpose, except to make a bit of money and lead an idiotic kind of life. One can observe all this, not in theory but actually in oneself; the endless battle in oneself, seeking a purpose, seeking enlightenment, going all over the world to learn a technique of meditation. You need not go anywhere, not to the Himalayas, to a monastery, or to any Ashram – which is another form of concentration camp – **because everything is in you. The highest, the immeasurable is in you, if you know how to look.**

Ending. Ending is inevitable. End it now to know what is after death. If we end the way we are living, then there

is a totally different beginning; not I begin totally differently, because when you left attachment completely there was no “I” beginning, there was a state of total freedom from a particular thing, and in that freedom, there was a great sense of release, a great sense of freedom, a totally new beginning without the anchors of attachment.

Can you end in life something you hold most dear, which is yourself? Can you end your attachment? End it, not argue; end it and see what happens. End greed, envy, anxiety, conflict. Only when there is an ending, a flowering takes place. Test it out. Without argument, without suppression, end attachment with ease, grace and beauty. Then you will see a totally different beginning. Then there is an actual facing of nothing, which is the invitation to the death while living. The invitation is the ending of all your attachments. Out of all this comes the strange factor of supreme intelligence. That intelligence is based on compassion and clarity, and because of that intelligence there is great skill. So, if you are serious then act, not some vague theory or ideals but the ending of something that you hold most dear – your ambition, your spiritual ambitions, your physical ambitions, your business ambitions – end it. Then you will see yourselves a new flowering taking place.

Question: Is it possible for continuous harmony to exist in this life?

Ans: Continuous harmony in this life is a contradiction, is it not? The idea that it must be continuous prevents the discovery of anything new. Only in ending is there a new beginning. So, the desire to have continuous harmony is a contradiction. You are harmonious – full stop. We are slaves to the word “to be”. If anything, which you call harmony has continuity, it is disharmony. Therefore, sir, do not wish for anything continuous. You want your relationship with your

wife to be continuous, happy, lovely – all the romantic things. And it never happens. Love is not something that is of time. So do not let us be greedy. Harmony is not a thing that can continue. The eternal blissful choiceless awareness that is harmonious does not ask the question, “will I have it tomorrow?”

Question: Man must know what God is, before he can know God. How are you going to introduce the idea of God to man without bringing God to man’s level?

Ans: You cannot, sir. Now, what is the impetus behind the search for God, and is that search real? For most of us, it is an escape from actuality, from our ugliness. So, we must be very clear in ourselves whether this search after God is an escape, or whether it is a search for truth in everything – truth in our relationships, truth in the value of things, truth in ideas. If we are seeking God merely because we are tired of this world and its miseries, then it is an escape. Then we create God, and therefore it is not God. The god of the temples, of the books, is not God, obviously – it is a marvellous escape. But if we try to find the truth, not in one exclusive set of actions, but in all our actions, ideas and relationships, if we seek the right evaluation of food, clothing and shelter, then, because our minds are capable of clarity and understanding, when we seek reality, we shall find it. It will not then be an escape. But if we are confused with regard to the things of the world – food, clothing, shelter, relationship, and ideas – how can we find reality? We can only invent “reality”. So, God, truth or reality, is not to be known by a mind that is confused, conditioned, limited. How can such a mind think of reality or God? It has first to decondition itself. It has to free itself from its own limitations, and only then can it know what God is,

obviously not before. Reality is the unknown, and that which is known is not the real.

So, a mind that wishes to know reality has to free itself from its own conditioning, and that conditioning is imposed either externally or internally; and as long as the mind creates contention, conflict in relationship, it cannot know reality. So, if one is to know reality, the mind must be tranquil; but if the mind is compelled, disciplined to be tranquil, that tranquillity is in itself a limitation, it is merely self-hypnosis. The mind becomes free and tranquil only when it understands the values with which it is surrounded. So, to understand that which is the highest, the supreme, the real, we must begin very low, very near; that is, we have to find the value of things, of relationship, and of ideas, with which we are occupied every day. And without understanding them, how can the mind seek reality? It can invent "reality", it can copy, it can imitate; because it has read so many books, it can repeat the experience of others. But surely, that is not the real. To experience the real, the mind must cease to create; because, whatever it creates is still within the bondage of time. **The problem is not whether there is or is not God, but how man may discover that he is God Himself;** and if in his search he disentangles himself from everything, he will inevitably find that reality. But he must begin with the near and not with the far. Obviously, to go far one must begin near. But most of us want to speculate, which is a very convenient escape. That is why religions offer such a marvellous drug for most people. So, the task of disentangling the mind from all the values which it has created is an extremely arduous one, and because our minds are weary, or we are lazy, we prefer to read religious books and speculate about God; but that, surely, is not the discovery of reality. Realizing is experiencing, not imitating.

Question: Do you believe in reincarnation?

Answer: What is it that would reincarnate? Have you ever asked that? What are you at this moment? A bundle of memories, reactions, fears, ambitions, envy, beliefs—a series of conditioned responses. Is that what will continue into another life? And if you truly believed in reincarnation—not just as a comforting idea—but with your whole being, wouldn't you live with great care, with deep goodness, now? But you don't. You go on with your conflict, your greed, your violence—so what value has that belief?

You ask if I believe. But I do not believe in anything. Not because I am an atheist or anti-religious—those are just labels, and they have no meaning. To believe is to accept something without seeing it for oneself. A mind that believes is already conditioned. A mind that does not believe is not empty, but free—free to observe, to learn, to discover what is true.

Such a mind lives in a state of choiceless awareness, without conclusions, without the past dictating every movement. It is always new, always fresh, and in that freshness, there is a movement beyond time—a vast, unnameable stillness.

- ❖ Love is not an emotion nor a reaction—it is a state of being that arises only when the mind is wholly quiet, unburdened by conflict, fear, attachment, comparison, self-interest, judgment, or fixed images.
- ❖ Love cannot be generated by thought, for thought is a product of the past. Love belongs to the present—it is ever-fresh, untouched by time.

- ❖ Love is born anew each day, never repeating itself. Pleasure, by contrast, persists through continuity. Love is timeless, and in that, it holds eternity.
- ❖ Love is not of the mind. Only in the deep silence of a mind free from symbols, ideas, expectations, desire, possession, jealousy, and fear—only in such stillness—can love emerge.
- ❖ The seeker of God who looks outside himself will never find the divine, for that which is eternal resides within.
- ❖ The highest, the boundless, the immeasurable—is within you, if you have the capacity to look without distortion.
- ❖ The universe itself is in meditation—not ruled by thought, but unfolding in stillness and order.
- ❖ The unknown transcends thought. Thought, being finite, cannot touch the infinite. To encounter the sacred, one must inquire into thought—not into God.
- ❖ To perceive truth, love, or the unknown, the mind must be free from beliefs, opinions, speculation, and philosophical constructs. Where belief enters, truth recedes.
- ❖ One cannot chase after God. It is the still, silent mind that draws the divine toward it.
- ❖ Have you not observed that love is silence? It may arise in a simple touch, a gentle gaze, but it carries neither past nor future. Like silence, love exists only in the now.
- ❖ Love is not sensation, not sexual desire. True love is sacred silence—cosmic in scope, infinite in depth, and radiant with compassionate intelligence.
- ❖ Love blooms only in the absence of conflict, sorrow, fear, and jealousy. In inner freedom, love finds its ground.

- ❖ Live without clinging to the past or anticipating the future. Abide in the eternal present, in effortless awareness. This is to dwell in timeless being.
- ❖ To give form or image to God is to enshrine illusion. The mind-made image replaces the reality, and thus the unknown is lost to the known.
- ❖ Is love bound by duty and responsibility? When action is driven by obligation, love is absent. Where love is, duty dissolves—for action flows freely and naturally.
- ❖ Where there is love, all action is inherently just. In every circumstance, love responds with clarity and harmony.
- ❖ The universe moves in order. The disorder we experience is the product of thought's fragmentation.
- ❖ Neither people nor situations possess power unless we empower them through our reactions. Freedom lies in stillness.
- ❖ We yearn for the security of being loved, yet love cannot coexist with self-seeking. So long as each pursues his own path to safety, love remains elusive. We are not loved because we have not learned to love.
- ❖ In love, there is neither respect nor disrespect—only the wholeness of presence, untouched by status or separation.

Security

From the Illusion of Safety to the Clarity of Awareness

The challenge of livelihood arises not from the need for food, clothing, or shelter—but from the psychological misuse of these essentials. In our society, these necessities have been transformed into instruments of self-expansion. Life's basics are no longer simply means of sustenance; they have become tools for psychological aggrandizement. The ego has hijacked survival, turning it into a pursuit of status, identity, and comparison.

The individual who is unafraid of life is also unafraid of insecurity, for he has seen that psychologically, inwardly, there is no such thing as security. In the absence of the desire for permanence, life becomes a continuous movement. In that movement, there is no division between life and death. The one who lives without inner conflict—who lives with beauty and with love—does not fear death, for to love is to die to the self, and to die is to live fully.

There is beauty in the stillness of a mind that seeks no security—not in relationships, possessions, or positions. Such a mind does not create problems, nor does it divide life into compartments of success and failure. Life is not a problem to be solved, but a mystery to be lived in silent awareness. Life is causeless. It is without reward or punishment, without salvation, fulfilment, or rebirth. It has no permanence, and it offers none. And it is only when thought ceases to search for security that true creativity and order can emerge.

Thought, in its endless movement, has generated a thousand illusions—nations, classes, ideologies, rituals,

gods, and beliefs—each a structure built in the hope of finding safety. Yet in each of these, we are merely seeking shelter in images. The danger lies not in these systems themselves, but in our attempt to find security through them. When one perceives this not intellectually but as an immediate fact, such seeing is intelligence. And this intelligence is absolute security—the perception of truth in the midst of illusion.

Man is in constant pursuit of security—both outwardly, in the material world, and inwardly, within the structures of the mind. In this pursuit, he is ever driven by the idea of becoming—becoming successful, virtuous, enlightened—believing that through this process of becoming, he will at last arrive at a state of certainty and safety. But this very movement of becoming is the root of insecurity. For where there is becoming, there is time, conflict, comparison, and fear. To become is to live in the shadow of what is not. In truth, security is not found in becoming anything, but in the deep understanding of what is—in the choiceless awareness of the present moment, free from the illusions projected by desire and time.

What is competition if not a refined form of violence? It breeds ruthlessness, division, and the denial of collective well-being. Whether it is personal, racial, or economic, competition is born of fear and sustained by the illusion that we must fight one another to survive. But the very security we crave is destroyed through this process. We all seek security, yet it eludes us precisely because of how we seek it—through comparison, aggression, and division.

As long as we desire security, there can be no happiness. Only when there is no fear of what tomorrow brings—when the mind is unconcerned with what may or may not happen—does something extraordinary take place.

In such a state, love, truth, and joy arise spontaneously—uninvited, unforced, unimagined.

The brain, in its innate wisdom, warns against the illusions of belief and identity, for it recognizes that there is no true security in them. It sees that the self, the ego, is a construct—a fabrication of thought. It sees the futility of seeking permanence in family, property, God, or knowledge. It understands that the very act of seeking security through these means is the root of insecurity.

When the brain discards this search, not out of denial but through insight, it enters a state of profound stillness. Thought remains functional—recording, registering, necessary for daily life—but it no longer dominates. In that stillness, thought has come to an end, and a new form of intelligence—silent, indivisible, and beyond the human or cosmic—reveals itself.

To seek security is to perpetuate disorder. But in the cessation of seeking, there arises an intelligence of such compassion and clarity that it cares for the whole, not through planning or will, but through the harmony of its very presence. When you no longer attempt to take care of yourself psychologically, that which is beyond the personal takes care of you—not in comfort, but in order. Whether you are a gardener, a cook, a teacher, or a scientist, this timeless awareness attends to your life in its own way.

The fundamental fact remains: **there is nothing—no one—you can rely on.** This is a sobering truth, and no belief, no god, no science, no ideology can offer true certainty. In the recognition of this fact lies your liberation—not despair. What is truly trustworthy is not a system, not an image, but unfathomable silence.

Impermanence: The Sole Truth

There is one unyielding reality: **impermanence**. It is not a belief, not a theory—it is the essence of existence itself. Everything changes: the body ages, relationships evolve and dissolve, thoughts rise and vanish, emotions flare and fade. Nothing remains. Life is a movement, ever in flux.

Yet, in the face of this truth, the mind clings to its opposite. It dreams of permanence, of a peace immune to time, of a love untouched by decay. In response, it invents ideas of the eternal soul, the afterlife, paradises beyond space and time. But thought, itself born of impermanence, cannot give birth to that which is eternal. Whatever it constructs is already dissolving.

This pursuit of “what should be” is not grounded in reality but in desire. Permanence is a projection. Impermanence is the fact. That which seeks to escape impermanence—through religion, power, knowledge—is only reinforcing the very sorrow it wishes to escape.

Power is another illusion of permanence. Rooted in ego and the urge to control, it resists change and stifles truth. True morality cannot arise where ego reigns. It flowers only in the absence of the self, in a deep understanding of the nature of impermanence.

The wise mind does not resist change. It clings to nothing. In this freedom, not forced but born of insight, compassion flowers. Morality arises not from commandments but from the natural order of intelligence—one that does not exploit, harm, or deceive.

God, if the word has meaning at all, is not a projection of thought. The divine cannot be reached by belief, image, or idea. Thought, being time-bound and conditioned, can never

touch the unconditioned. The “I” that seeks the eternal is itself the invention of time. Therefore, the seeker is the source of illusion.

To see this clearly is to be free—not by rejecting impermanence, but by living fully within it. A mind seeking psychological security can never know love, for love demands vulnerability, openness, and the abandonment of self.

There is something far greater than security: it is the beauty of living in the active present, moment by moment, without accumulation, without resistance—awake, aware, and alive in timeless stillness.

There is no security in the constructs of thought, no safety in self-centred isolation, no protection in possession or ideology. Physical security—food, clothing, shelter—is essential, and must be ensured for all. But thought, in dividing humanity through images and identities, has denied even this basic need.

The brain seeks order, and if it cannot find it in reality, it clings to illusion—beliefs, dogmas, identities. But true order is not born of belief; it arises from clarity. And clarity comes in silence—in the compassionate intelligence of a still mind. In that silence lies the only true security.

Live in pure awareness—where nothing clings, and nothing disturbs. In that state, life flows through you like a quiet river. You act, but are not entangled. You love, but do not possess. You move through the world—rooted like the earth, free like the air—present everywhere, yet bound nowhere.

You may live within the structure of daily life—family, work, responsibility—but you are no longer a captive

of it. You move empty-handed, alone yet whole, fearless and open-hearted. You give freely, ask nothing in return, and seek not to grasp the ungraspable.

In such a life, there is light. Not the light of knowledge or ideology, but a silent radiance. A profound emptiness that is not lack, but space—vast, free, and filled with love.

This sacred stillness is the heartbeat of the immeasurable. It is not yours, not mine—it simply **is**.

Inward Revolution

“It is no measure of health to be well adjusted to a profoundly sick society.”

Human life, from birth to death, has become a sorrowful affair—a journey of confusion, conflict, and craving. This suffering arises not by some divine design, but because life is rooted in the movement of thought and memory, which are themselves the fragments of the past. Thought, born of time, weaves illusions that appear real, and we build our identities, attachments, and values upon these illusions. The human condition has become dreadful precisely because we live in this shadow of the known.

To be free of this deep-rooted disorder, humanity must awaken to a different dimension of living—*choiceless awareness*. This is a state where thought has no foothold, where memory plays no role, and where the self, with its fears, attachments, and identifications, dissolves. In this space of pure awareness, untouched by time, there arises a great stillness—an ecstasy of nothingness, a bliss that is not of the mind. It is here that Truth reveals itself, not through effort or search, but through silence and deep attention.

In this state, fear has no place. Jealousy, conflict, hatred, division, ambition—these vanish, for they are all movements of the “me,” which no longer exists. The boundaries between “you,” “me,” “cosmos,” and “God” dissolve, as all separation is a product of thought. What remains is the sacred—whole, indivisible, and timeless.

For millennia, the human brain has evolved within the narrow corridors of time. It has become conditioned to think in terms of past and future, of progress and becoming. In doing so, it has distanced itself from its own innate, cosmic

awareness—the awareness that is the very movement of the universe. The stars, the trees, the rivers, the skies—they exist and move in choiceless awareness, effortless and whole. Only man, trapped in thought, is disconnected from this natural order.

A life lived in the dimension of time—measured by psychological becoming, driven by desire, comparison, and fear—is ultimately empty. It lacks meaning because it lacks depth. It is not worth living, not in any true or sacred sense.

Of course, mechanical knowledge is necessary. One must know how to function in this world—how to operate a vehicle, practice medicine, play an instrument, or build a structure. Such technical knowledge is essential and has its place. But that is not the domain we are addressing here. We are speaking of a fundamental change, not in outward functionality, but in the inward machinery of the psyche.

There must be a revolution—not in social structures or technological systems, but in the very awareness of man. A revolution in awareness, a total mutation of the mind, not born of will or discipline, but through deep insight. Without this inward change, the very knowledge we rely on for daily living becomes destructive. The clever mind, untransformed, creates conflict, suffering, and brutality. And this is precisely what is unfolding in the world.

The world does not need more knowledge; it needs wisdom. And wisdom arises only in the flame of awareness—*Timeless Awareness*.

The very *perception* of what is false—the clarity with which one sees illusion, delusion, or untruth—is, in itself, a creative act. To see falsehood without distortion, without defence or justification, is not merely to observe but to *act*.

Such perception does not require time; it is immediate, and in that immediacy, action is born.

To question—to doubt deeply and without fear—especially that which has long been held sacred or revered, demands a mind that is free to penetrate without hesitation. The denial of falsehood, whether in the form of tradition, authority, or belief, shatters one's own inherited patterns. This questioning is not mere rebellion; it is a deep inward revolution. And such individuals—those capable of radical questioning—are essential in a world increasingly governed by propaganda, conformity, and the illusion of organized belief.

But do we see this importance—not as a theory, not as an idea—but directly, as one sees a flame or hears a sudden sound? Only then does it have vitality. Otherwise, it remains a mere abstraction, without transformative power.

A mind that is sane must doubt. It must know the quality of scepticism, not as cynicism, but as a movement of intelligence. It must question freely, probe, examine. But it also must know when to let doubt fall away—like a dog held on a leash, there are moments when it must be restrained, and moments when it must run free. Wisdom lies in knowing the difference.

Most of us change only because circumstances compel us. The environment, social pressure, fear, desire, the need for approval or security—these push us toward modification. But such change is not true transformation. It is merely reaction, a response to external compulsion. And reaction, being born of resistance, inevitably conditions the mind further.

If I change in order to gain something—approval, reward, or belonging—have I really changed at all? Or am I merely adjusting the structure of the self to fit a new pattern? True mutation occurs only when there is direct perception of what compels me to change—and in that very seeing, the compulsion ends. That is transformation, not reaction.

All influence—whether we label it good or bad—shapes, moulds, and therefore conditions the mind. And the moment one accepts this conditioning as necessary or inevitable, true change becomes impossible. The mind becomes a prisoner of its own adaptations.

Radical change, then, does not come through influence, effort, or resistance. It arises from the choiceless awareness of what is—and in that awareness, the false falls away on its own.

The religions that we have don't help us to understand that which is the real because they are essentially based, not on the total abandonment of the "self", but just on the improvement, on the refinement of the "self", which is the continuity of the "self" in different forms. It is only the very few who break away from society, not the outward trappings of society, but from all the implications of a society which is based on acquisitiveness, on envy, on comparison, competition. The society conditions the mind to a particular pattern of thought, the pattern of self-improvement, self-adjustment, self-sacrifice, and only those who are capable of breaking away from all conditioning can discover that which is not measurable by the mind. So, everywhere society is conditioning the individual, and this conditioning takes the form of self-improvement, which is

really the perpetuation of the ‘me’, the ego, in different forms. Self-improvement may be gross or it may be very, very refined when it becomes the practice of virtue, goodness, the so-called love of one’s neighbour, but essentially it is the continuance of the ‘me’, which is a product of the conditioning influences of society. All your endeavour has gone into becoming something, either here, if you can make it, or if not, in another world; but it is the same urge, the same drive to maintain and continue the self. **So, there should be total abandonment of the “self”, and just “self” refinement is not enough to discover the immeasurable.**

Society is founded upon competition, ambition, and the relentless pursuit of becoming — the ceaseless drive to be ‘somebody,’ to achieve, to arrive. From the moment we are born until we die, this movement shapes us — in religion, in economics, in art, in business — it is the current beneath all human endeavour. Can one become aware of this deeply ingrained drive — not intellectually, not as a theory, but as a living fact — and step out of it completely? Is it possible to see it so clearly, so wholly, that in the very seeing, the pattern dissolves? Such a radical ending is only possible when one perceives directly the nature of this movement — its poisonous effects, its inherent violence, its fundamental immorality. In that pure perception, untouched by analysis or resistance, something new is born — a mind that is whole, full, and inwardly rich. In such fullness, the drive to become has no place. It is like a man who truly loves — in that love, there is no room for jealousy, comparison, or envy. Love itself is the ending of all becoming.

Can you and I live in this world without being identified with anything? – Is it possible to forget oneself without any motive? Because, we can see very well that any motive has within it the seed of the “self” with its anxiety, ambition, frustration, its fear of not-being, and the immense urge to be secure. And can all that fall away easily, without any effort? Which means, really, can you and I, as individuals, live in this world without being identified with anything? After all, I identify myself with my country, with my religion, with my family, with my name, because without identification I am nothing. Without a position, without power, without prestige of one kind or another, I feel lost; and so, I identify myself with my name, with my family, with my religion, I join some organization or become a monk we all know the various types of identification that the mind clings to. But can we live in this world without any identification at all?

Most people are unhappy; and they are unhappy because there is no love in their hearts. Love will arise in your heart when you have no barrier between yourself and another, when you meet and observe people without judging them, when you just see the sailboat on the river and enjoy the beauty of it. Don't let your prejudices cloud your observation of things as they are; just observe, and you will discover that out of this simple observation, out of this awareness of trees, of birds, of people walking, working, smiling, something happens to you inside. Without this extraordinary thing happening to you, without the arising of love in your heart, life has very little meaning; and that is why it is so important that the educator should be educated to help you understand the significance of all these things.

Actually, brutally, we have no love. Because to have love means no violence, no fear, no competition, no ambition. If there is love, there is peace, because you would educate your children not to be a nationalist, not to have only a technical job and look after his own petty little affairs. You would have no nationality, there would be no divisions of religion, if you loved. But as these things actually exist – not theoretically, but brutally – in this ugly world, it shows that you have no love.

To have peace, we will have to love, we will have to begin not to live an ideal life, but to see things as they are and act upon them, transform them.

So, we have not that love. But you must have it. If you don't have it, you cannot have virtue, you cannot be orderly, you cannot live with passion.

And there is no time. You can't say, "Well, I can live without love because I have lived without love for two million years and I will live another two million years without love" – that means perpetual sorrow for the next two million years.

So, what will you do? If you say please tell me what to do, then you are missing the bus entirely.

But if you saw the importance, the immensity, the urgency of that question – not tomorrow not the next day or the next hour, but see it now while you are listening. Admittance of time is the greatest sorrow. As love cannot exist through time, what is the state of your mind that has put this question?

If you put that question with that alacrity, with that urgency, with that potency, then what takes place in the mind? Because it will not allow time to come and interfere. Therefore, such a mind has an infinite space both in the mind and in the heart; and so that mind is in a state of love; and in that sense of beauty, in that sense of vast space, there is creation, there is supreme intelligence with supreme order. So, is it possible for me to be rid of fear totally, completely, on the instant? If I allow fear to continue, I will create disorder all the time; therefore, one sees that **time is an element of disorder**, not a means to be ultimately free of fear. So, there is no gradual process of getting rid of fear, just as there is no gradual process of getting rid of the poison of nationalism. If you have nationalism and you say that eventually there will be the brotherhood of man, in the interval there are wars, there are hatreds, there is misery, there is all this appalling division between man and man; therefore, time is creating disorder.

Whether **conflict** of every kind, in our very being, can end? Because we live with conflict you might say, “well, all nature is in conflict. A single tree in a forest is fighting to achieve light, is struggling, fighting, squeezing out others. And human beings, born from nature, are doing the same thing”. If you accept that, then you accept all the consequences of conflict – confusion, ugliness, corruption, cheating, looting, brutality, murders, the nastiness of wars and so on and on. We are enquiring whether the brain cells, without any influence from outside – governmental, environmental, religious and all the rest of it – can bring about a mutation in themselves? **Can there be deep fundamental mutation in the human awareness?** There are those who all over the world who advocate social reforms of

various kinds, but they have not brought about a deep fundamental revolution in the human awareness.

You might also say, what difference does it make if a few of us bring about, perhaps, a mutation? What effect has it on the world? I think it is a wrong question. Because then you are not doing the thing for itself, but how it will affect others? After all, beauty has no cause. To do something for itself – for the love of itself, then it has an extraordinary effect – may or may not have. The man who has freed himself from his conditioning never asks this question. For in it there is compassion, with its great intelligence.

Power: The bureaucrats want power and they have it. Don't you want power – over your wife or your husband? In your conclusions as to what you think is right, there is power; every human being wants some kind of power. So don't attack the power that is vested in others, but be free of the demand for power in yourself; then your action will be totally different. We want to attack the outward power, tear that power away from the hands of those who have it and give it to somebody else; we do not say to ourselves, 'let us be free of all dominance and possession.' If you actually applied your whole mind to be free of every kind of power – which means to function without status – then you would bring about quite a different society.

Question: Is it not natural to seek power?

Answer: of course it is so-called natural. So is the dog seeking power over other dogs. **But we are supposed to be cultured, educated, most evolved, intelligent humans.** Apparently after millennia we have not learnt to live without power, a

living different from animalistic living. **The search for power, position, authority, ambition and all the rest are the forms of the self in all its different ways.** But what is important is to understand the “self” and I am sure you and I are convinced of it. If I may add here, let us be earnest about this matter; because I feel that if you and I as individuals, not as a group of people belonging to certain classes, certain societies, certain climatic divisions, can understand this and act upon this, then I think there will be real revolution. The moment it becomes universal and better organized, the “self” takes shelter in that; whereas, if you and I as individuals can love, can carry this out actually in everyday life, then the true religious revolution that is so essential will come into being...

You worship success: We all want to become something: a pacifist, a war hero, a millionaire, a virtuous man, or what you will. The very desire to become involves conflict, and that conflict produces war. There is peace only when there is no desire to become something, and that is the only true state because in that state alone there is creation, there is reality, there is supreme intelligence with supreme order. But that is completely foreign to the whole structure of society, which is the projection of yourself. You worship success. Your god is success, the giver of titles, degrees, position, and authority. There is constant battle within yourself, the struggle to achieve what you want. You never have a peaceful moment, there is never peace in your heart because you are always striving to become something, to progress. Do not be misled by the word progress. Mechanical things progress, but thought can never progress except in terms of its own becoming. **A profoundly sick society**

worships success. The richest person is non-human. Once you are put down on the ground, you are nothing.

The whole world is worshipping success. You hear stories of how the poor boy studied at night under street lamps and eventually became a judge, or how he began by selling newspapers and ended up a multimillionaire. You are fed on the glorification of success. With achievement of great success there is also great sorrow; but most of us are caught up in the desire to achieve, and success is much more important to us than the understanding and dissolution of sorrow. **Live in this world anonymously.** I think one can live in this world anonymously, completely unknown, without being famous, ambitious, cruel. One can live very happily when no importance is given to the “self”; **and this also is part of right education.**

Do not say: “if I am not ambitious what will happen to me?” You will find out surely what will happen if you cease to be ambitious. You will have a different life altogether. You may or may not fit into this rotten society, but you will have understood, there will be a state of virtue that knows no tomorrow. Virtue is a state of being, on the instant, and in that there is great depth of beauty.

Real education: The mind creates through experience, tradition, memory. Can the mind be free from storing up, though it is experiencing? You understand the difference? What is required is not the cultivation of memory but the freedom from the accumulative process of the mind. You hurt me, which is an experience; and I store up that hurt; and that becomes my tradition; and from that tradition, I look at you, I react from that tradition. That is the everyday process of my mind and your mind. Now, is it possible

through choiceless awareness that, though you hurt me, the accumulative process does not take place. The two processes are entirely different. If you say harsh words to me, it hurts “me”; but through choiceless awareness if that hurt is not given importance, it does not become the background from which I act; so, it is possible that I meet you afresh. That is real education, in the deep sense of the word. Because, then, though I see the conditioning effects of experience, the mind is not conditioned. Can one recognize the urgency of true education?

Live in this world anonymously: Is it not possible to live in this world without ambition, just being what you are? Find your talent and stick to it. If you begin to understand what you are without trying to change it, then what you are undergoes a transformation. I think one can live in this world anonymously, completely unknown, without being famous, ambitious, cruel. You might be poor. So what? Be poor. Don’t care. Success and fame are all nonsense anyhow because we are all going to die. One can live very happily when no importance is given to the “self”; **and this also is part of right education.**

Do not think by merely wishing for peace, you will have peace, when in your daily life of relationship, you are aggressive, acquisitive, seeking security here or in the hereafter. You have to understand the central cause of conflict and sorrow and then dissolve it and not merely look to the outside for peace. But you see, most of us are indolent. We are too lazy to take hold of ourselves and understand ourselves, and being lazy, which is really a form of conceit, we think others will solve this problem for us and give us peace, or that we should destroy the apparently few people that are causing wars. When the individual is in conflict within himself, he must inevitably create conflict without,

and only when he can bring about peace within himself and so in the world, for he is the world.

Corruption is not merely the act of bribery, favouritism, or black-market dealings—those are but the outward symptoms of a much deeper disorder. The true root of corruption lies within.

It begins the moment you follow another—be it a leader, a guru, or an ideal. It takes root when ambition governs your actions, when envy shapes your thoughts, when life becomes a pursuit of personal fulfilment. It is there when you rigidly take sides, when you cling to belief without understanding, when the self—*your* success, *your* progress, *your* image—becomes the centre of all concern. Is this not corruption in its most subtle and pervasive form? We often condemn external acts of corruption, yet remain blind to the inward corruption that quietly governs our daily lives. This inner disorder—rooted in self-interest—is the seed from which all outer disorder grows. And like a contagion, it spreads wherever the self asserts its dominance. To see this clearly is to begin to end it.

Question: Why are some people born in poor circumstances, while others are rich, well-to-do and healthy?

Answer: Do you think it is some mysterious process which you call karma? In a former life you lived nobly and therefore you are now being rewarded with wealth and position! Is that it? Or, having acted very badly in a former life, you are paying for it in this life! But if that's the case, should we then not help those who are suffering—because it's supposedly their karma to endure it? And if person X kills person Y, would you say Y's death was predestined by his past actions,

and that X is therefore innocent? Does that really make sense? You see, this is really a very complex problem. Poverty and deceptions are the fault of society – a society in which the greedy and the cunning exploit and rise to the top. We want the same thing; we also want to climb the ladder and get to the top. And when all of us want to get to the top, what happens? We tread on somebody; and the man who is trodden on, who is destroyed, asks, “Why is life so unfair? You have everything and I have no capacity, I have nothing”. As long as we go on climbing the ladder of success, there will always be the sick and the unfed. It is the desire for success that has to be understood, and not why there are the rich and the poor, or why some have talent and others have none. What has to be changed is our own desire to climb, our desire to be great, to be a success. We all aspire to succeed, do we not? There lies the fault, and not in karma or any other explanation. The actual fact is that we all want to be at the top – perhaps not right at the top, but at least as high up the ladder as we can climb. As long as there is this drive to be great, to be somebody in the world, we are going to have the rich and the poor, the exploiter and those who are exploited.

Before the law all are supposedly equal, but some are ‘more equal’ than others who have not sufficient money to employ good lawyers. Some are born high, others low. In a world where justice often seems scarce, one can't help but ask: where is true justice? It appears that **there is justice only when there is compassion**. Compassion is the ending of suffering. Compassion is not born out of any religion or from belonging to any cult. You cannot be a Hindu with all your superstitions and invented gods and yet become compassionate. You cannot. To have compassion there must be freedom, complete and total freedom, from all conditioning. Is such freedom possible? The human brain has

been conditioned over millions of years. That is a fact. And it seems that the more we acquire knowledge about all the things of the earth and heaven, the more we get bogged down. When there is compassion, then with it there is intelligence, and that intelligence has the vision of justice.

And the governments are interested to spend our tax money on wars rather than on social and preventive healthcare, which could foster a healthier society. When you realise that the two most profitable businesses are war and liquor, it is easy to understand what is going on.

Question: -- If we put aside psychological knowledge, become free from our psychological memories, if all thought ceases and so on, what is the purpose of existence?

Ans: -- what is the purpose of existence as we know it now – not theoretically but actually? What is the purpose of our everyday existence? Just to survive, is it not? – With all its misery, with all its sorrow and confusion, wars, destruction and so on. **The purpose of life, from moment to moment, every day, is to destroy each other, to exploit each other, either as individuals or as collective human beings.** In our loneliness, in our misery, we try to use others; we try to escape from ourselves—through amusements, through Gods, through knowledge, through every form of belief, through identification. That is our purpose, conscious or unconscious, as we now live.

Is there a deeper, wider purpose beyond, a purpose that is not of confusion, of acquisition, of exploitation? Has that **effortless state** any relation to our daily life? That which is beyond the time can only come into being when the causes of confusion, misery are dispelled or understood. So,

one should understand oneself, for without self-knowledge and self-knowing the other is not. If we can understand the total process of ourselves, from moment to moment, then we shall see that in clearing up our own confusion, the other comes into being. Then experiencing that will have a relation to this. But this will never have a relation to that. Being this side of the curtain, being in darkness, how can one have experience of light, of freedom?

But when once there is the experience of Truth, then you can relate it to this world in which we live. Then love, intelligence (not intellect) functions. Surely that is the purpose of existence—to go beyond the self-centred activity of the mind.

Question: You say all life is God. If you kill a life, you are killing God. Is the killing of a fly on the same level as the killing of an animal or a human being or God?

Ans: Where will you begin the comprehension of killing? You say you will not go to war, kill a human being (I do not know if you say it or not, it is up to you), but you do not mind taking sides – your group and my group. You do not mind believing in something and standing by what you believe. You do not mind killing people with a word, with a gesture – and you will be careful not to kill a fly! Unless inwardly you are very clear as to what killing implies – not only with a gun, but by a word, by gesture, by division, by saying ‘my country’, ‘your country’, ‘my God’, ‘your God’, there will inevitably be killing in some form. Do not make a lot of ado about killing a fly and then go and ‘kill’ your neighbour with a word.

One has to live, and although in your heart you do not want to kill anything, hurt anybody – and you really mean it

– yet you have to ‘kill’ the vegetable which is least sensitive; for if you do not eat anything you come very quickly to an end. One has to find out for oneself very clearly without any choice, without any prejudice, one has to be highly sensitive and intelligent and then let that intelligence act – not say, ‘I will not kill flies’, yet say something brutal about another human being.

Question: What are we on this earth for?

Ans: You are on this earth to live fully, happily with your whole being, free of ambition, greed and fear. If you are greedy or ambitious, you cannot live fully, because greed and ambition dissipate your energy. To live fully is to live without fear, without sorrow, without asking a thing of the gods, because you would be light onto yourself. When you live fully – a light onto yourself – you will not follow anybody, you will have no nationality, or belong to any religious or political group. **As you would be a free human being without a thing of thought it would, therefore, be possible to live in this world richly, whether you have little or much and, in that very active living you would beautify the earth.**

A mind that holds to conclusions is never humble. It is a corrupt mind. A man who has learned is carrying the burden of his psychological knowledge, but a man who is learning without accumulation has no burden and therefore he can go to the top of the mountain. As two human beings, you and I have talked of something which cannot be captured through words; but by listening to each other, exploring it, understanding it, we have found something extraordinary, something that is imperishable. **Life reduced to the “me”** clinging to life is perishable, but if you can see that

extraordinary life from the beginning to the end, if once you have gone into it, felt it, drunk at its fountain, then you can live an ordinary life with utter newness, you can really live. The respectable man is not living, he is already dead; and life is not a thing to be invited by the dead. Life is to be entered and forgotten – because there is no “me” to remember the living of that life. **It is only when the mind is in a state of complete humility, when it has no purpose for its own little existence,** when it does not move from a point to a point, from experience to experience, from knowledge to knowledge – only such a mind which is totally, completely, wholly not-seeking knows the infinite beginning and the infinite end of existence.

If you seek to give meaning to your shoddy life through becoming, which is merely a desire, you are escaping from what you are, and what you are remains unchanged.

Observe the life cycle of leaves and plants: they simply exist in awareness, without "me," enriching nature without expectations. Eventually, they fall, merging back into the earth.

We all know, through centuries, what the causes of war are: nationalism, economic separation, different kinds of societies, my country and your country, my prejudice against your prejudice, my love of my country and your love of your country, my leader and your leader and so on. We have known this for millennia, and we are still at it. So, I say: what has happened to human beings? They know the danger of nationalism but they still wave the flag.

Hitler and Mussolini were only the primary spokesmen for the attitude of domination and craving for power, wealth and resources – that are in the heart of almost everyone. Until the source is cleared, there will always be confusion and hate, wars and class antagonisms.

Our concern is with the whole structure of man, not a fragmentary structure. The crisis is not a matter of economics, of war, the bomb, the politicians, the scientists, the climatic; the crisis is within us, the crisis is in our awareness. Until we understand very profoundly the nature of that awareness, and question, delve deeply into it and find out for ourselves whether there can be a total mutation in that awareness, the world will go on creating more misery, more confusion, more horror.

Economic revolution without this true revolution in awareness is meaningless, for hunger is the result of the mal-adjustment of economic conditions produced by our psychological states: greed, envy, ill-will, and possessiveness. To put an end to sorrow, to hunger, to war, there must be an inward psychological revolution, and few of us are willing to face that. We will discuss peace, plan legislation, create new leagues, the United Nations and so on and on; but we will not win peace because we will not give up our position, our authority, our money, our properties, our stupid lives. To rely on others is utterly futile: others cannot bring us peace. No leader is going to give us peace, no government, no army, no country. What will bring peace is inward transformation which will lead to outward action.

An inward and outward revolutions: Not first one and then the other; it must be simultaneous. It must be an instant inward psychological revolution and outward

economic revolution without emphasizing one or the other. If there is not inward psychological revolution and you want outer economic revolution, then you are going to bring chaos into the world. And there is chaos in the world.

Let us kill all the presidents, all the rulers, all the tyrants, all the neighbours, and yourself! No, no, do not laugh. We are part of all this. We have contributed by our own violence to the state the world is in. We do not see this clearly. We think that by getting rid of a few people; by pushing aside the establishment, we are going to solve the whole problem. Every physical revolution has been based on this, the French, the communist and so on, and they have ended up in bureaucracy or tyranny. Without understanding the structure of society, merely to revolt against it is to fall into another trap.

Influenced by environment and conditioned by heredity, one may become a gardener, a cook, a scavenger, a surgeon, or a scientist—but fundamentally, such roles hold little significance. What truly matters is living in a state of timeless awareness, where the heart is awake, and love and compassion are in constant, effortless bloom.

To have peace, actually to have peace, one has to live without any nationality, religion, dogma, belief, no competition, no ambition, no sense of me first and everybody else second, no self-aggrandizement, as this is prevalent and dominates the world as “thought” at present, we cannot have peace.

If we are truly concerned with bringing about a fundamentally different culture—one not rooted in ambition, comparison, or acquisitiveness—then both psychological and material inheritance become obstacles.

Society and parents, through tradition, belief, dogma, conclusions, and opinions, condition the minds of children, shaping them in the image of the past. This psychological inheritance stands in the way of a new social order, a transformation of human awareness.

When one deeply perceives that the inheritance of property is as corrupting as psychological conditioning—that both are forms of bondage and, in essence, acts of violence against the flowering of intelligence—then one will naturally act to help the child be free of these forms of dependence. Such a child is not brought up to rely on parental Favor or societal approval, but is educated to be inwardly sufficient, to work with love and care, to act without ambition or the pursuit of success, and to stand alone with clarity.

In this, the child grows with a sense of cooperative responsibility—not mere conformity—and thus knows when to cooperate and when to stand against the collective current. In such freedom, the inheritance of property becomes unnecessary, for the child is no longer a slave to family or society, but a whole human being from the very beginning.

They live in discipline—not in the sense of suppression, control, or adjustment to a pattern—but in the sense of inward order, the perception of what is right, of what is true. Discipline, then, is not imposed—it is the natural outcome of clarity and perception. This is not a utopian ideal, but the very essence of truth. And when this truth is seen, not intellectually but wholly, action born of compassion flows naturally from that perception.

You are the world. “As we are – the world is”. That is, if we are greedy, envious, competitive, our society will be competitive, envious, greedy, which brings misery and war. The state is what we are. To bring about order and peace, we must begin with ourselves and not with society, not with the state, for the world is ourselves.” I am the society. If I change, society changes.

Discontented with the injustice and brutality of this fragmented society, one is compelled to ask: why is there such an intense desire to prolong life through advanced medical technology? It is said that within the next hundred years, human beings may live, on average, forty years longer. This is not to deny or oppose the remarkable advances of medical science. But one must ask—for what kind of life is this extension intended? A life filled with conflict, quarrels, bitterness, jealousy, anger, and the ever-increasing futility of existence? Or should it be a life lived in timeless awareness, imbued with love and compassionate intelligence?

There is a dimension of existence that is not born of cause—untouched by hatred, fear, envy, or desire. Without the arising of love and compassion in the heart, life becomes mechanical, devoid of meaning, and perhaps not worth continuing. Sirs, do you perceive—not as a concept or intellectual idea, but with your whole being—the significance of living with this timeless awareness, with its quality of deep affection and intelligence?

If the inner world—the psychological house—is in disorder, it inevitably corrupts and destroys the outer world. No outward revolution, no structural reform, can bring about a new society unless there is a radical inward

transformation. And this transformation demands total freedom from the “me,” the self-centred activity of thought. In this freedom alone lies the future of humanity.

In timeless awareness, you will do your work beautifully, orderly and creatively because you love doing it. In this dimension, even when ground stumbles, one's character stands still. This eternal timeless awareness with its honesty, generosity, peace, love, compassionate intelligence and the ecstasy of nothingness, will carry you where it will, for you are part of that sacred flow of existence with supreme order.

You are all educated, yet you have no ears for it. You despise hearing it and laugh at it. And those who were seen dancing were considered insane by those who couldn't hear the music.

Seeing is acting. If I truly see, that very seeing is action. When you see a cobra, the act of seeing is the action—you immediately respond. It's that simple. When you see a bottle labelled 'Poison,' you leave it untouched. But you cannot see clearly if you are blinded by an idea. Nationalism, religious identity, sense of duality—these blind you. And when you are blinded, you do not see. Is love separate from action? When you love, you act.

Questions & Answers

1) Why is sex a problem? It becomes a problem because, in that moment of the sexual act, there is often a complete absence of the self. There is, however briefly, the cessation of self-consciousness—the dissolving of the 'me' with all its conflicts and burdens. In that moment of abandonment, there is joy, a timeless freedom from the past and the future. Naturally, one craves more of that experience, more of that release from the prison of the self. This pursuit becomes all-consuming because, everywhere else in life, the self dominates—economically, socially, religiously—tightening its grip through ambition, fear, comparison, and conformity. The self, in its essence, is conflict, and where there is conflict, there is suffering.

Sex, then, becomes a doorway—however brief—into the possibility of self-transcendence. But because this escape is momentary and dependent on another, it breeds craving, attachment, and ultimately, psychological entanglement. The issue is not with biology, not with hormones, but with thought—the mind's involvement in sex.

Sex in itself is neither pure nor impure—it is a biological necessity, a natural function. It becomes distorted only when thought enters, when the act is remembered, imagined, and embellished with image and desire. The moment thought touches it, sex ceases to be simple. It becomes a projection, a symbol, something far removed from what it is. And thus begins the conflict—not with sex itself, but with the image of it, the memory of pleasure, the longing for repetition.

Desire is sustained by image, and image is the creation of thought. The more one dwells on these images—nourished by memory, fantasy, anticipation—the more desire intensifies. Thought, once it has created the image, becomes subservient to it. The thinker becomes the slave of his own projections. In this lies the root of bondage.

The fall of human inwardness does not begin with the act of sex, but with the psychological imagination of it—with the mental reproduction of pleasure, with the illusion of possession, of fulfilment through another. Can the mind ever be so silent, so inwardly clear, that it harbours no image—not of man, not of woman, not even the subtle memory of attraction? Can there be a perception of the body without thought's interference—without the filter of pleasure or judgment?

Strip the body of psychological overlays, and it is as impersonal, as functional as any other part of nature. There is no inherent beauty or ugliness; those are values imposed by thought. The surgeon sees the body without sentiment or symbolism—only structure, function, necessity. It is thought that distorts perception with its ideals, comparisons, and projections.

To be free of the problem of sex is not to suppress or deny it, but to understand the movement of thought that turns a natural function into psychological obsession. **It is not sex that binds, but the thought of sex.** And to be free of that bondage, one must observe thought—not control it, not judge it, but see it clearly as it arises. In such clear seeing, without choice or resistance, thought begins to lose its momentum.

True freedom is not from sex, but from the illusions that thought creates around it. It is not a matter of discipline for its own sake, but of attention—of seeing things as they are,

without distortion. Holiness, if it exists, lies in that which is beyond thought—in silence, in stillness, in the flowering of pure attention.

Only when the 'me' dissolves is there love, compassion, and the profound intelligence that is not of time. And until the whole structure of the self—the content of the 'me'—is understood and dissolved, this one avenue of self-forgetfulness through sex will remain a persistent and unresolved problem. But when there is inward clarity, when the self is not, then love is. And where there is love, no problem exists.

2) How does one meet the challenge posed by computers and robots, which threaten to surpass human thinking?

Ans: The answer is deceptively simple: Man is all that machines can do, except for certain essential qualities. For millennia, the human brain has been engaged in myriad activities—struggling, creating, maintaining a life, performing surgery, crafting, and more. These activities have kept the mind active in different ways. Now, however, machines are set to take over these tasks—much of the physical and intellectual labour that once required human effort will be done by computers.

Thinking itself—which has long been the domain of the human brain—will increasingly be handled by the machine. And while machines will not take over *everything*, they will absorb ninety-five percent of human thought. In such a scenario, the brain, if left unchanged, will begin to wither. It can be kept superficially engaged through distractions—entertainments, sports, cinema, or religious rituals. But these are mere diversions, offering nothing of substance. They keep the mind entertained, but do not nurture true activity of the

brain. All of these distractions are forms of escape, not genuine engagement with life.

So, the question remains: How will you keep the mind truly alive? This is the real challenge. It is not a matter of finding new distractions or modifying the old. What is needed is a revolution—a complete and total biological and psychological transformation of awareness. Not a minor shift, but a profound awakening to a new state of awareness. This revolution is not about the technology itself, but about the nature of the mind. It is only through such a transformation in awareness that the brain can remain active, creative, and free in a world increasingly shaped by machines.

True activity of the mind arises not from constant mental effort or intellectual work, but from a deep, choiceless awareness—an understanding that transcends the limitations of the thought process and moves into an entirely different dimension of intelligence. Without this inward revolution, the brain risks becoming enslaved to the machine, passive and reactive, rather than alive and creative.

3) The Fire of Thought and the Illusion of Desire

“The flame of desire is fed by the fuel of thought. Let thought cease, and the fire has nothing to burn.”

Question: Is sex something to be transcended, rejected, or accepted as a natural part of life?

Answer: That question itself reveals something subtle. The moment we seek to categorize sex as “to be accepted” or “to be rejected,” we are already caught in the web of thought. We are already trying to give it a place in our moral or psychological framework. But can we look at sex—just look,

without any conclusion, without any emotional charge or inherited judgment?

Sex, biologically speaking, has its place. It is a part of the order of nature, of survival, of continuity. But we are not merely speaking of the biological act—we are concerned with the psychological realm where sex becomes something else entirely. It becomes image, fantasy, longing, and memory.

Desire is not rooted in the act itself. It is rooted in the **thought of the act**, the remembered pleasure, the imagined sensation, the projected fulfilment. The mind keeps chewing on this image nourishing it, and this becomes the cycle of craving. The more we think, the more we desire. And the more we desire, the more we think.

Observe the mind—how it operates. One sees something, feels a sensation, and instantly thought begins to name it, remember it, attach value to it. It becomes *my* pleasure, *my* desire. This is the birth of the self—the “I” that seeks repetition, continuity, satisfaction.

But what is this “I”? Is it not a collection of memories, experiences, fears, and images—all stitched together by thought? The thinker and the thought are not two separate entities. The thinker *is* thought. And thought is time.

Sexual thought, therefore, is not isolated. It is part of the broader movement of time-bound thinking. It is a psychological habit, and once it is given momentum, it demands to be fulfilled. And once fulfilled, it leaves residue—a memory, a longing, a repetition.

Can the mind see this whole structure without resistance or indulgence? Can it see the movement of desire from the very first spark of thought?

Thought is not evil in the functional sense—it helps us build, calculate, communicate. But thought in the **psychological domain**, especially when it deals with pleasure, identity, and longing, becomes distortion. It turns the body into an object, a commodity. It separates the observer from the observed. And this separation is the beginning of conflict.

One says, “I must control my desire,” not realizing that the controller is the very thing it seeks to control. This division is artificial. There is only one movement—the movement of thought trying to manage itself.

So, we must ask, not how to suppress desire, but whether desire can be understood at its root. Can we observe the very beginning of thought—the subtle flicker before it becomes a flame? That requires **attention**, total attention, not discipline in the conventional sense, but a quiet, choiceless awareness.

There is a sacred stillness that lies beyond image, beyond memory, beyond craving. It is not a stillness that is cultivated, not a result of effort or suppression, but a natural byproduct of understanding the danger of thought and self.

When the mind is intensely attentive, there is no space for image to take root. The seed of thought cannot germinate in such soil. And in that space, desire loses its grip—not because it has been defeated, but because it has no nourishment.

This is not repression—it is freedom. And from that freedom, a different kind of relationship arises. One that is not built on possession, not driven by fantasy, but grounded in clarity and compassion.

Chastity is not celibacy. Chastity is the **freedom from image**, from the projections of thought that turn another human

being into an object of pleasure or fulfilment. A chaste mind is not one that abstains—it is one that sees.

And in this seeing, sex finds its rightful place—not glorified, not condemned, but understood.

4) Love Without Possession — The Relationship Beyond the Self

“Where the self is, love is not. Where love is, the self dissolves.”

Question: What is love, if not the desire to be with another? To feel connected, to belong, to be held?

Answer: That word—*love*—is perhaps the most misused and misunderstood word in human language. We speak of love constantly: love for a partner, a parent, a friend, a cause. But is what we call love truly love—or is it a shadow of something deeper, distorted by our longing, our fears, our sense of incompleteness?

What most call love is often entangled in possession, expectation, and dependency. We want to own the other, to be owned in return, to secure continuity, loyalty, comfort. But all of that is born from fear—the fear of loneliness, of abandonment, of insignificance. And where fear is, love cannot be.

Observe the structure of most relationships. They are based on memory, attachment, and continuity. One says, “You are mine,” not merely in affection but in ownership. There is jealousy, anxiety, control. These are not byproducts—they are integral to the way we’ve built the concept of relationship.

Possession is rooted in the illusion of the self. The self seeks stability through another, creating an image of the partner—

a mental construct that it then clings to. The person is no longer seen as they are, in the moment, but as the idea of who they were or should be.

This image becomes the relationship. Not the living, breathing presence of another—but the thought, the memory, the expectation. And when the other breaks this image—changes, grows, withdraws—we feel betrayed. But what has really been hurt is not love—it is the self's investment in its own projection.

True love is not a feeling to be cultivated. It is not born from desire or need. It arises naturally when the self is not.

When there is no image, no projection, no centre from which one seeks security—then relationship becomes something wholly different. It is no longer a transaction. It is not based on roles or identities. It is a communion—fluid, alert, sacred—in the ecstasy of nothingness.

In such a relationship, there is no past to hold onto, no future to grasp. There is only presence. You do not love someone because they give you something. You love because you are awake to the beauty of the other as they are—not what they could be, should be, or used to be.

This kind of love is profoundly respectful. It does not dominate, and it cannot be dominated. It does not cling, and it cannot be abandoned, for it has nothing to lose.

The self is a movement in time—accumulated experience, knowledge, memory. It is the “me” and the “mine.” All conflict, all division, begins here.

But when the self is quiet—when thought slows, when there is no centre demanding recognition or possession—there is freedom. And in that freedom, love is.

This love is not abstract. It is not mystical. It is simple and immediate. It is in the way you look at another without judgment, in the way you listen without trying to fix or shape. It is in the silence between words, the presence that needs no performance.

To love without possession is to live without anchors. It is to embrace the impermanence of all things, including the people we cherish. It is not cold detachment, but warm attention—attuned not to what we want, but to what is.

Such a relationship does not promise security. It does not guarantee permanence. But it offers something infinitely more valuable: truth. A relationship based in truth, not illusion, is alive. It is free to breathe, to evolve, to dissolve if it must—without fear, without clinging.

And where there is such love, there is no need for belief in higher ideals, or abstract morality. That love *is* the sacred. That presence *is* the divine.

5) Aloneness — The Ground of Inner Freedom

“To be truly alone is not to be isolated, but to be whole. In aloneness, the mind is untouched by influence. Only then can it see clearly.”

Question: Is aloneness not a form of loneliness? Why seek solitude when we are social beings, naturally drawn to others?

Answer: Loneliness is not the absence of people—it is the absence of understanding. One may be surrounded by friends, family, and lovers, and still feel profoundly alone. Why? Because loneliness is born from **inner incompleteness**. We look to others to fill this void—to distract us from it, to soothe it, to validate our existence.

But this very act of seeking to escape our **inner emptiness** is what prevents us from ever facing it directly. And without facing it, we can never understand it. **Loneliness is fear disguised as longing.**

Aloneness, however, is something entirely different.

Aloneness is not isolation. It is not self-imposed exile. It is a state of being in which the mind stands entirely empty on its own—not as a reaction, not in opposition to society, but in freedom from psychological dependency which is an illusion.

Most of our actions, choices, and relationships are built on the fear of being alone. We want to belong, to be approved, to feel important. And so, we conform. We imitate. We perform. We carry the burden of tradition, of culture, of identity—not because we have understood them, but because they offer a sense of continuity and belonging.

But can there be love without the need to belong? Can there be clarity without the compulsion to compare?

Aloneness is the foundation of true relationship. It is only when the mind is alone—not burdened by memory, not driven by desire—that it can meet another with freshness, without expectation. **A mind that is alone is a mind that sees clearly, choicelessly.**

Thought is always influenced—by the past, by education, by fear, by society. It is never free. And as long as we look through the lens of thought, we are not seeing—we are projecting. Real clarity comes when the mind is free of this movement of time.

This freedom is not achieved—it is discovered in aloneness.

In true aloneness, there is no becoming. There is no struggle to be more, no anxiety about being less. The mind ceases its restless comparisons and simply is. In that stillness, the whole structure of psychological time collapses.

And in this collapse, something extraordinary occurs: the sacred reveals itself. Not as a belief, not as a vision or a voice or a revelation—but as a silent, immense presence that cannot be named. It is there when the self is not.

Most of what we call sacred is the product of thought: temples, rituals, beliefs, doctrines. But the sacred has nothing to do with thought. It is not found in scriptures or ceremonies. It is not in the repetition of prayers or the seeking of visions.

The sacred is that which is beyond the mind—beyond time, beyond knowledge. And it reveals itself only when the mind is utterly quiet. Not forced into silence, not disciplined into stillness, but naturally silent—because it has seen the futility of all its noise.

To be alone is to be available to this silence. Not the silence of withdrawal, but the silence of presence. And in this silence, one comes into contact with a quality of awareness that is untouched by fear or hope—timeless awareness.

This awareness is not yours or mine. It is not personal. It does not arise from effort. It is simply there—like the sky, vast and empty, and yet full of light.

Most of us are seekers. We seek truth, peace, God, enlightenment. But the act of seeking is itself a subtle movement of the self. It is the self-striving to become something other than what is. And therefore, it carries within it conflict and division.

The true transformation begins not when we seek, but when we stop. When the mind no longer escapes, no longer chases,

no longer clings. When the seeker dissolves, only timeless seeing remains.

And this timeless seeing—this pure, choiceless observation—is the beginning of a new order of living. A life without fear, without dependence, without illusion.

It is in such a life that one begins to understand what it means to love, to be free, and to dwell in the sacred.

6) What Is Death? — Dying to the Known

“To die every day—to the known, to the past, to the self—is to live with freshness and freedom.”

Question: Why are we so afraid of death? We avoid it, mourn it, philosophize about it—yet never truly face it. What is death?

Answer: Death is perhaps the most feared and misunderstood fact of existence. We carry it like a shadow behind us, trying not to look, hoping it will pass us by. We invent afterlives, reincarnations, heavens and hells—all to escape the simple truth: **everything ends**.

But death is not just the moment the body stops breathing. That is a biological event. What we fear is the ending of the *self*—the “me,” the story, the identity, the continuity of experience. We fear the death of all we have accumulated—the memories, the relationships, the achievements, the image we hold of ourselves.

And yet, that is precisely what must die—for truth to be.

We treat death as something distant, far off, something that may happen later. But death is happening now. Every moment something is ending: a thought, a feeling, a breath. The self is not a fixed entity—it is a movement, constantly reshaped by memory and desire.

To see this is to realize that death is not in the future—it is in the **present**. It is a movement that is always here. The real question, then, is not how to avoid death, but whether we can die psychologically **before** the body dies.

Can we let go of the known—the images, the identities, the attachments—as they arise? Can we die to each moment, so that each moment is **new**, unburdened by the past?

We resist death because we want to preserve continuity. Continuity gives us a sense of security. But in truth, **continuity is an illusion**. What continues is memory—what was. And memory is not life—it is a residue, a shadow, an illusion

Real living begins when continuity ends.

To die to the known means to allow everything to fall away—the roles we play, the grudges we carry, the desires we chase. It is not a morbid act, but a cleansing one. It is the end of psychological accumulation, the breaking of the chain of becoming.

But this death must happen **without resistance**. Any form of resistance is fear—and fear strengthens the self. Dying without resistance is to watch the movement of thought and feeling without clinging, without naming, without trying to fix or hold on.

This is a sacred death—not in the temples or the myths, but in the silent recognition that **the self is not real**, and therefore its death is not a loss, but a liberation.

When the self-dies, even for a moment, the mind is free. In that freedom, something wholly new can enter—not a new idea, not a new belief, but a new quality of being.

This space—the space where the known is not—is sacred. It is vast, empty, silent, and alive. It holds no image, no division, no conflict. It is untouched by thought, and therefore untouched by fear.

To live in this space is to live without carrying the burden of “me.” It is to live without comparison, without judgment, without ambition. And such a life is not isolated—it is profoundly connected to all living things, because the walls of separation have dissolved.

We have divided life and death, as we divide everything—into opposites, into compartments. But can there be life without death? Every leaf that falls nourishes the soil for new life. Every ending contains the seed of beginning.

When we die to the known, we meet life as it is—not as we remember it or hope it to be. This is the freshness of innocence, the clarity of an unburdened mind. **To die each day is to live fully, without fear, without attachment.**

And in this total dying, there may arise something we cannot name—something beyond the self, beyond the mind. Some call it love, some call it truth, some call it the sacred. But the name does not matter. What matters is that it exists **only where the self is not.**

7) The Flame of Attention and the Ending of Sorrow

“Sorrow ends not through time, not through comfort, but through the flame of undivided attention.”

Question: Is sorrow inevitable in human life? Is there a way to live without being haunted by suffering—our own and the world's?

Answer: Sorrow is as old as humanity. It is woven into our existence—from the death of those we love to the betrayal of trust, from the pain of loss to the ache of not becoming what we think we should. But beneath these surface events lies a deeper sorrow—the sorrow of being separate, isolated, incomplete.

We are not only burdened by personal grief, but by the sorrow of humanity itself. This sorrow is collective—it is the long memory of suffering etched into consciousness, carried by each one of us like a wound we do not understand.

We try to escape sorrow through belief, distraction, pleasure, or time. We say: "It will get better," or "I must move on," or "God has a reason." But all these are forms of resistance, and **resistance is**

To end sorrow is not to escape it—but to meet it wholly.

Can we look at sorrow not as something to be cured, but as something to be understood? Sorrow is not merely the pain of an event—it is the story we build around it. It is thought returning again and again to what was lost, what might have been, what never was.

Sorrow is memory, clung to. It is thought trying to find meaning or permanence in a world where nothing remains.

The mind says, "This should not have happened," and with that resistance begins suffering. But life does not move according to our desires. Life is—what is. The question is: Can we meet it without distortion?

We are accustomed to analysing sorrow, naming it, placing it into categories. But analysis is avoidance—it delays direct perception.

What transforms sorrow is **attention**—a complete, choiceless awareness of the feeling, without naming it, without trying to change it, without running away.

Such attention is like a flame. It burns through the layers of thought, the images, the self-pity, the grief. In that flame, sorrow reveals itself, and in revealing itself without resistance, it begins to dissolve.

Not because you have done something to it—but because you have allowed it to be seen fully, without the interference of thought.

This attention is not concentration. It is not effort. It is effortless watchfulness—a quiet, open awareness that neither clings nor condemns.

When sorrow ends, not through suppression but through attention, something extraordinary happens. The mind becomes light. Not light as in cheerful, but light as in free—free from burden, free from time, free from the heaviness of “me.”

And in that lightness, there is space for a different quality of being to emerge. A gentleness. A compassion. Not the compassion of ideals or duty, but the compassion that arises when the self is absent—when you see the other as yourself, not metaphorically, but directly.

This attention is sacred. It does not belong to you or to me. It is not personal. It is like sunlight—falling on everything without preference.

And in that light, sorrow cannot live.

To live without sorrow is not to live without pain. Pain may still come—loss may still occur—but it is not translated into suffering. The mind does not carry it forward. There is no

continuity of hurt. Each moment is whole, fresh, free of the past.

To live in this way is to live without a psychological burden. You do not carry yourself from day to day—you move lightly, freely, like a stream that flows without clinging to its banks.

And such a life is a life of beauty—not the beauty of form or sentiment, but the beauty of inward simplicity. A life where the mind is quiet, and the heart is open.

This is not a dream. It is possible—if one is serious, if one watches, if one listens deeply.

The flame of attention is always there—waiting. You need only look, without motive, and in that looking, everything false begins to fall away.

8) The Illusion of Time and the End of Becoming

“Where there is time, there is becoming. Where there is becoming, there is conflict. The end of time is the birth of wholeness.”

Question: Is not time essential for growth, for change? Without time, how can we evolve—psychologically, spiritually?

Answer: This question rests on a deep assumption—that inner change is a process, that transformation is a journey, and that enlightenment or truth lies somewhere in the future. This assumption is rooted in **psychological time**, which is the movement of the self as it tries to become something other than what it is.

But is truth in the future? Is freedom something to be attained tomorrow?

Time, as we commonly know it, is necessary in the outer world. We need it to build a house, to travel, to grow food. This is **chronological time**, and it has its rightful place.

But psychological time is different. It is the inward movement of thought extending itself across memory and desire. It is the sense of “I was,” “I am,” and “I will be.” It is the self in pursuit of an ideal. It is the constant effort to improve, to become, to perfect.

This movement is never-ending. It is the root of conflict—because in becoming, we are always divided from what is. The fact and the ideal are never the same, and the gap between them creates struggle, guilt, anxiety, and fear.

Can one see this entire structure—not intellectually, not as a theory—but directly, as one would see a flame or a falling leaf?

You are not angry *because* you are imperfect. You are angry—*that* is the fact. But the mind says, “I must not be angry,” and thus begins the movement of suppression, of control, of becoming non-angry. This movement creates resistance, and resistance is conflict.

All ideals are born of time. They are projections of what *should be*, in reaction to what is. And every “should” implies time—implies postponement, effort, struggle.

But what if change is not in time at all? What if truth is not at the end of a path—but at the end of *seeking*?

The self is time. The self is a structure of memories, experiences, hopes, and fears—woven together by thought over time. To dissolve psychological time is to dissolve the self. Not through effort, not through suppression, but through **direct insight**.

When one sees that becoming is an illusion—that there is no “perfect self” waiting in the future—there is a deep silence. And in that silence, the movement of becoming ends.

What remains is **what is**—not to be accepted, not to be changed, but simply to be seen. In this seeing, transformation is not a process—it is instantaneous. The very act of seeing clearly is the action that changes.

All truth is in the present. Not in the future, not in the past, but in the now. But the now is not what we think it is—it is not a fleeting second sandwiched between past and future. It is the eternal present—the state where time, as thought and becoming, has ceased.

To live in this now is to live without psychological accumulation. It is to meet each moment with freshness, with innocence, without carrying the weight of what came before.

And this state is not dull, not passive—it is full of energy, because it is free from contradiction. It is the energy of wholeness.

We are conditioned to become—better, wiser, more spiritual, more successful. But this whole pursuit of betterment is rooted in time, and therefore rooted in illusion. There is no becoming, no betterment in truth. There is only **being**—and seeing that being clearly.

This clarity is not the result of discipline. It is not something taught. It arises when the mind is still—not made still, but naturally still because it has seen the futility of its own movement.

Such a mind does not ask what it will be tomorrow. It does not measure its worth against ideals. It does not live in regret or anticipation. It simply lives—with intensity, with sensitivity, with love.

And in such a life, there is no end to discovery—because each moment is new.

Life is sacred—not to be lived under the burden of the illusory self. To live is to die each moment to the known, to meet life naked, fresh, and anew with every breath.

9) Silence — The Ground of the Timeless

“Silence is not the gap between two noises, but the vastness where time does not exist. It is in this silence that the sacred reveals itself.”

Question: We hear much about silence in spiritual traditions. Is it simply peace and quiet? Or is there a deeper kind of silence—the silence you speak of?

Answer: Most think of silence as the absence of noise. A quiet room, a retreat from the city, a walk-through nature. These are indeed outer silences, and they can bring a kind of temporary stillness. But the silence we speak of here is far more profound. It is not created. It is not the result of withdrawing from the world. It is not an effect of will or control.

It is a silence that comes uninvited, when the self is absent—not the silence born of effort, but the silence of complete inward freedom, which arises naturally when the illusion of the self is seen clearly and allowed to end. Do not store or carry the burden of illusion.

To understand silence, we must first see the noise. Not the noise of traffic or voices—but the ceaseless inner chatter: the comparing, judging, remembering, planning, fearing, hoping. This noise is the movement of thought. And thought never rests—it carries yesterday into today and projects today into tomorrow.

This movement is time. And time, as we've seen, is the self.

Where thought is, silence is not.

Can we observe this inner noise without trying to silence it?
Can we watch its motion—not suppressing, not interfering,
but just observing?

In that observation, something begins to shift. The mind, seeing its own disorder, its own noisy illusion without resistance, begins to quiet—not as an act of control, but as a natural response to understanding.

We have been taught to concentrate—to focus, to narrow attention to a single point. But concentration is exclusion—it creates conflict. You are trying to force the mind into a mould. That is not silence.

True silence is not exclusive. It is **inclusive of all that is**. It is an open, choiceless awareness—a listening without a listener.

In that vast awareness, the mind is still—not dull, not asleep, but profoundly awake. And in that stillness, there is a different kind of perception—a perception that is not fragmented by thought.

When the mind is quiet—not made quiet, but truly still—something extraordinary takes place. A different quality of energy arises. Not the energy of ambition or activity, but the energy of **presence**. It is not personal. It is not emotional. It is simply *there*.

In this silence, there is no “me” and “you,” no observer and observed. There is only the act of being. And in that being, **the sacred reveals itself**—not as a figure or belief, but as a **presence** that cannot be described.

This is the true essence of meditation: not a practice, not a repetition, not a method—but **the flowering of silence**.

You cannot seek this silence. The very act of seeking prevents it. It comes only when the seeker has gone, when thought has understood its own limitation and naturally quiets.

A mind that has tasted this silence does not return to the old patterns easily. It may still function in the world, carry out its duties, engage in relationships—but it does so with clarity, simplicity, and love.

This silence is not withdrawal. It is not detachment. It is **intimacy with life**—an intimacy that sees without interference, that feels without distortion, that acts without the noise of becoming.

To live in this silence is to live in truth. And that truth is not found in any book, teacher, or system. It is found only when the mind is free—and that freedom is silence.

10) Truth Is a Pathless Land

“Truth cannot be organized, nor handed down. It lives only in the uncharted, in the unmeasured, in the flame of direct perception.”

Question: You say truth is pathless. But haven’t there been paths for centuries—spiritual teachers, practices, disciplines, scriptures? Are they all in vain?

Answer: To one who is conditioned by tradition, this may sound almost sacrilegious. For millennia, human beings have turned to religions, systems, practices—believing that repetition, belief, or devotion would lead them to truth or God.

But let us inquire—not accept, not reject—but **observe**.

Is truth something fixed, like a destination to be reached by following a path? Is it measurable, achievable, something that comes by degrees? Or is it something that exists **only when the mind is utterly free of movement—free of direction, free of effort, free of becoming, free of attachments?**

A path implies distance, effort, time, and a known destination. But truth is not a destination. It is not in the future. It is not bound by time. It is not the end of a method.

Truth is what is—and to see it, the mind must be completely present, silent.

We follow paths because we are afraid. Afraid to walk alone. Afraid to question what we've been taught. We look to gurus, scriptures, philosophies, and lineages because they offer comfort, community, and direction.

But in doing so, we surrender our capacity to see for ourselves. We trade truth for belief, inquiry for obedience, direct seeing for second-hand knowledge.

Authority has its place in technical matters. But in the realm of the inward, there is no authority—because **you are the field in which the conflict, the confusion, the desire for truth arises**. No one can walk that field for you. No map exists for that terrain.

To realize that truth is pathless is to see that the seeker is seeking his own projection—his own image of enlightenment, God, or peace.

But all images are products of thought—and thought, as we've seen, is limited, conditioned, born of the known.

So, the seeker must end—not through effort, but through insight. Only when the seeker ends does truth begin to reveal

itself. And what is left is **seeing**—choiceless, directionless, alive.

Both the seeker and the sought are creations of thought, and therefore illusory—devoid of any real meaning. There is only the one undivided, timeless reality—and you are that.

To live without a path is not to be lost. It is to stand in the unknown, without fear. It is to meet life as it is—without the crutches of belief or method.

This aloneness is not isolation. It is integrity. It is freedom from imitation. It is the willingness to observe without distortion, to look without the lens of another.

And in that state of complete openness, **truth whispers**—not in words, not in symbols, but in the immediacy of perception, in the undivided attention of the present.

A life without a path is a life of constant discovery. There is no becoming, no destination, no finality—only seeing, only being.

Such a life cannot be organized. It cannot be systematized or packaged. It does not belong to any religion, any nation, any belief. It belongs to no one—yet it is open to all, to whole universe.

This is the flame of freedom—to walk not in the footsteps of others, but to walk inwardly without direction. And in that directionless stillness, **truth is**.

11) Meditation Beyond Method

“Meditation is not something you do—it is what you are when the mind is free of effort, measurement, and time.”

Question: But surely some discipline is needed? Some method to help quiet the mind? Isn't meditation something to be practiced, step by step?

Answer: Let's look carefully—not through tradition or expectation, but with fresh eyes.

Every method implies a direction, a result, a goal. It is a system of becoming. It says: *Do this, and you will achieve that*. But we must ask—who is the one practicing the method? Who is the doer?

It is the **self**—the thinker, the experiencer, the one seeking silence, peace, or enlightenment. And as we have seen, the self is thought. It is the continuity of memory, desire, fear, and projection. It is time.

So, when thought—being limited—tries to discipline itself to reach something beyond itself, it creates conflict. The effort to control thought is still thought. Therefore, the practice becomes part of the same cycle.

True meditation begins when method ends.

Meditation is not concentration, though concentration has its place. It is not the repetition of mantras, nor sitting in postures for hours. These things may calm the body or dull the mind, but they do not lead to freedom.

Meditation is the total attention that arises when the mind is utterly still—not made still, not forced into stillness, but still because it has come to the end of all escapes.

This stillness is not blankness. It is full of life. It is aware of every sound, every movement of thought, every sensation—without choosing, without reacting. It is **pure observation**, where the observer is not separate from the observed.

Such observation is **the essence of meditation**.

When the mind watches thought as it arises—not identifying with it, not suppressing it, not following it—it begins to see the nature of thought. It sees its movements, its patterns, its tricks. And in this seeing, thought begins to lose its power over the mind.

This is not the result of control, but of insight. And insight cannot be practiced—it is instantaneous. It is the light that comes when the mind is attentive, not distracted by becoming.

This flame of awareness burns away illusion—not by effort, but by clarity. And in this clarity, **the meditator disappears**. **Only meditation remains—as a living presence, not an act.**

We often ask, “*How long should I meditate?*” or “*What stage have I reached?*”—as though meditation were a process in time, with levels, achievements, and rewards.

But meditation is not in time—it is the ending of time.

It is the ending of the self that is always becoming, always comparing, always measuring. When time ends, not chronologically but psychologically, the mind stands still. And in this stillness, there is **immeasurable beauty**.

You do not measure a sunset. You do not analyse the movement of trees in the wind. You simply observe—and in that observation is love.

Meditation is not separate from life. It is not something you do for twenty minutes and then return to confusion. It is not an escape from daily living—it is the **very heart** of living.

When you walk, watch the movement of your body. When you speak, listen to your words. When you are angry, look at anger without justification or resistance. Let every moment become a mirror in which you see yourself—not to judge, but to understand responses of your body choicelessly

In this understanding, action becomes effortless. Relationship becomes a mirror. Work becomes meditation. Even silence is no longer something to be sought—it becomes the ground in which you live.

This is not a dream. It is entirely possible—when the mind ceases to seek, ceases to control, and simply **remains aware**.

Then, meditation is not something you do. **You are meditation.**

12) Living Without a Centre

“When the centre falls away, everything flows. The mind, no longer fragmented, becomes a vast and silent presence—one with all that is.”

Question: What do you mean by "living without a centre"? Aren't we all born with a sense of self, a centre that gives us identity, direction, and purpose?

Answer: Yes, we are born with the feeling of a centre. But this centre is an illusion—a psychological construct, born of thought and memory. It is the sense of “I,” the ego—the “me” that wants, that fears, that desires, and that seeks fulfilment. The centre is the image of who we think we are, who we believe we should be.

But this sense of self—this "I"—is nothing more than a bundle of memories, experiences, desires, and projections. It is not fixed. It is not permanent. It is always changing, always becoming something new in the pursuit of satisfaction, security, and recognition.

Now, consider this: What would happen if this centre were to dissolve, if the sense of "I" were to cease—if the mind were no longer fragmented by self-centred thought? There remains the sacred oneness.

The centre is the root of fragmentation. We are not just divided into different aspects of ourselves (such as the "thinking self," the "feeling self," the "social self")—we are also fragmented by time. The past, the present, and the future all collide within the centre. The mind is always in motion, oscillating between what was, what is, and what could be.

This fragmentation is the source of all conflict. The centre is always pulling in different directions, seeking and avoiding, measuring and comparing, holding and resisting. It is this sense of a "centre" that creates division between the self and the world, between the individual and the other.

But can the centre fall away? Can the mind be free of the constant pull of "I" and its desires?

The falling away of the centre does not happen through effort or will. It is not something the self can do, because the self is the centre itself.

The centre falls away when the mind truly sees that it is an illusion. When it sees that the "I" is not the true observer, but simply the observer **observed** by thought. This insight does not come through intellectual understanding—it is direct, immediate, and transformative.

When the mind sees that there is no permanent self to protect, no core identity to uphold, there is freedom. The mind becomes **open**, not closed around a fixed idea of who it is. This openness is a radical change. It is not an adjustment to the old way of being—it is a complete dissolution of that way.

In this freedom, there is no longer the division between subject and object, between the "I" and the "world." There is simply **being, existence** —aware, sensitive, alive.

When the centre falls, the mind is no longer divided. It does not seek to preserve itself, to protect itself, to defend its position. It no longer holds on to beliefs, to identities, to memories. It is **free**. It is no longer the old mind. It is sacred cosmic mind.

And in this freedom, there is no struggle, no effort. The mind flows—without direction, without attachment. It is like a river, flowing effortlessly to its destination, without needing to know where it is going. There is no need for control. There is no longer a feeling of “I must,” “I should,” or “I need to.”

This is not passivity. It is **radical aliveness**. It is engagement with life, but without the interference of personal will, egoic desire, or self-centred fear. Every moment is fresh, and every experience is a total experience. There is no separation between the experiencer and the experience.

When the centre is gone, conflict ends. Conflict exists only as long as the self exists. The self is always in opposition—to others, to events, to circumstances, and even to its own thoughts and desires. The self says, “I want this,” “I don’t want that,” “I like this,” “I don’t like that.” It is always comparing, judging, resisting causing conflict and sorrow.

But when the centre dissolves, there is no longer resistance. There is **acceptance**, but not in the conventional sense. Acceptance is not the passive resignation of the ego; it is the profound **realization** that everything is as it is—and that no mental conflict is necessary.

The world, with all its suffering, its joy, its chaos, its beauty—becomes an unfolding **movement of life**, and the silent mind is one with it.

When the centre is gone, the silent sacred mind is in harmony with the universe. It is not separate from it. The sacred is not something external to be worshipped or sought—it is the very fabric of life itself, when self is not.

Without a centre, love flows freely, without attachment, without fear. Compassion arises naturally, because the mind sees that all beings are not separate from itself. There is no longer an “I” to protect, no boundaries between “self” and “other.”

In this boundless love, there is no expectation, no demand, no condition. There is simply the fullness of being—present, complete, whole.

To live without a centre is to live **as freedom**. It is to be free from the tyranny of the self—the constant striving, the endless comparisons, the pursuit of approval or security.

This freedom is not a mental concept. It is not an ideal to be achieved. It is a **reality** that can only be realized when the mind is free from attachment to the “me” that is always seeking, always becoming.

And in this freedom, life becomes a beautiful expression of truth, love, and understanding.

13) Love, Death, and the Sacred as One Flame

“Love is not separate from death. Death is not an event that happens at the end of life—it is a movement that is part of life itself. The sacred is not separate from life and death, but the very flame that burns through both.”

Question: We’ve spoken about the end of the self, the end of time, and the falling away of the centre. But what about love and death? Are these not also parts of life? What is their true relationship to the sacred?

Answer: Love and death are not two separate entities or events—they are **intricately woven together**, both inseparable from the experience of the sacred. In our ordinary thinking, we often separate them. We treat love as an emotion to be desired, cultivated, and possessed, and death as something to be feared, avoided, and resisted.

But when we see love and death in their true light, we realize that they are both expressions of the same **sacred truth**—the truth of impermanence, of constant change, and of the dissolution of the “I.”

Love, as we commonly experience it, is often tied to desire, attachment, and expectation. We seek love as something to fill our voids, to complete us, to make us feel secure and whole. But this is not love—it is **attachment**. And attachment is born of fear, not freedom.

True love, the love we are speaking of here, is not something we seek or possess. It does not arise from the ego, the “me” that wants to feel important or needed. **True love is an unconditional presence**, a state of being that is free from all expectation and limitation. It is not something that comes to us from others, but something that arises naturally when the mind is free from the self.

This love is boundless. It does not discriminate between friend and foe, rich and poor, beautiful and ugly. It is a **universal current**, flowing through all things without distinction.

And this love is inseparable from death.

We typically think of death as an event that occurs at the end of our physical lives. But this is a misunderstanding. **Death is not just the end of the body—it is the ongoing process of transformation, of letting go, of dissolving illusions.**

Every moment is a small death. Every thought, every attachment, every identification with the self— must constantly die. They are impermanent. They arise, and then they fade. In this way, **death is part of life itself**. To understand life is to understand death.

And when we understand this truth deeply, we realize that **death is not to be feared**. It is not an enemy, not a punishment, not a tragedy. It is simply the natural rhythm of existence. The sacred is not separate from this rhythm. It is **the presence that moves through all of life and death**—a flame that burns eternally, consuming all that is false and leaving only what is real.

The sacred is not some external force or being—it is **the living presence of truth**, of being itself. It is the light that shines when the mind is free of illusion, when the self has dissolved. And it is in the recognition of the impermanence of all things—life, love, and death—that we come into direct contact with the sacred.

This sacred flame does not flicker or fade. It burns brightly through the death of the ego, the death of attachment, the death of all that we hold onto. It is a fire of transformation, of purification, of **freedom**.

True love is born from this sacred flame. It is love without possessiveness, love without desire, love that flows effortlessly through the heart and mind of one who has seen that all things are impermanent. And in this love, there is a deep understanding of death—not as an end, but as a **continuation**, a transformation, a movement from one form to another.

When love and death are understood in their true essence, we see that they are not opposites, but two sides of the same coin. **Love is the flame that burns through life, and death is the flame that burns through the self.** Together, they form the sacred—a living, breathing truth that cannot be grasped or contained, but only experienced in the fullness of presence.

In love, we transcend the limitations of the “I,” and in death, we let go of all that the “I” holds onto. This is the **oneness** of love and death: they are both transformative forces, both invitations to surrender to the unknown, both opportunities to touch the sacred.

When we live as love and death, we live fully and freely. There is no longer fear of loss or fear of the end. We no longer seek to control, to possess, to hold on to what is fleeting. Instead, we **embrace the transience of life**, seeing it as the very ground for love, for the sacred, for the freedom of being.

Love, then, is not an abstraction. It is not a goal. It is the expression of the sacred in the world—the **sacred flame** that burns through every relationship, every experience, every encounter with life and death. It is alive in every moment, in every heartbeat, in every breath. It is the energy that moves us when the self has dissolved, when we live not as individuals seeking fulfilment, but as beings who are one with all that is.

14) The Ending of Sorrow Is the Beginning of Love

“Sorrow is the residue of a mind that clings to what is fleeting, that resists what is true. When sorrow ends, love begins—not as an emotion, but as a living presence that transcends all suffering.”

Question: You’ve spoken of love as a force that transcends attachment, but isn’t love something born out of pain, out of suffering? Doesn’t it arise when we experience loss or heartache?

Answer: It is true that we often associate love with suffering because, for most of us, love is tied to attachment, desire, and the pursuit of fulfilment. But this is not the **essence** of love. **True love is not born out of suffering**—it is born when suffering comes to an end. And for suffering to end, we must see its root, which is **sorrow**.

Sorrow is not simply the feeling we have when we lose something or someone dear to us. It is much deeper. **Sorrow is the mind’s resistance to the impermanence of life**. It arises when we cling to what is fleeting, when we try to hold onto what cannot be held. It is the psychological response to the sense of loss—the fear of death, the fear of change, the fear of not being able to control the inevitable.

This sorrow is not an emotion that comes and goes. It is a **deeply ingrained state** of the mind, rooted in the belief that we are separate from life, that we must protect and preserve our identity, our desires, our experiences. It is the sorrow of the self, the ego—the part of us that is constantly seeking security, comfort, and permanence.

The self, as we have seen, is a psychological construct—a bundle of memories, desires, and fears. It is not a fixed,

permanent entity but a **moving shadow** that constantly shifts and changes. And this shifting self is at the root of all sorrow. As long as we identify with the self, as long as we hold onto the idea of a separate “I,” we will experience sorrow.

Why? Because the self is always in conflict with life. It seeks to control, to define, to possess. It is always measuring, always comparing, always seeking more. But life is not subject to the whims of the self. Life flows, life changes, and life moves in directions that are often unexpected. And it is in this movement, in this **flux**, that sorrow arises.

When the self is threatened—whether by loss, by failure, by rejection, or by death—we experience sorrow. This sorrow is the mind’s reaction to the realization that it cannot control life, that it cannot hold onto anything permanently.

But what happens when we see that sorrow itself is rooted in the **illusion of the self**? What happens when the mind is free from the need to protect, to control, to hold on to what is fleeting?

And when sorrow ends, love begins—not as a response to suffering, but as the natural **expression of a mind that is free from the self**.

True love is not based on attachment, on the need to possess, or on the desire to control. It is not something that is earned, gained, or lost. It is a **living presence**, an energy that arises when the mind is no longer fragmented by desire, fear, and attachment. Love, in its purest form, is not an emotion—it is a state of being. It is the natural outcome of a mind that has let go of the self, of all that it holds dear, and of all that it tries to protect.

When sorrow ends, the mind no longer clings to the past or to the future. It no longer tries to hold on to its desires, its

memories, or its identity. It is free, and in that freedom, love flows naturally. This love is **unconditional**—it is not dependent on anything external, nor does it require reciprocation. It is not a transaction, but a state of **being present** with all things, without resistance, without fear.

Love is the most sacred force in the universe—not because it is something special, but because it is the **essence of life itself**. Life flows in love. Love is not separate from life—it is **life itself**. When the mind is free from sorrow, it becomes a vessel for this love. It no longer holds back, no longer reserves its love for certain people or experiences. It flows through everything, through every moment, through every encounter.

This love is not bound by time, space, or form. It transcends all limitations. It is a **living presence** that connects us to the heart of existence. And when we live in this love, we are not separate from the sacred. We are the sacred, expressing itself through the flow of life, through the beauty of each moment, and through the deep connection we share with all beings.

When sorrow ends, love is not just an emotion—it is a **freedom**. It is the freedom to live fully, without fear of loss or failure, without the need for recognition or validation. It is the freedom to be who we truly are—beyond the self, beyond the ego, beyond the limitations of thought.

In this freedom, we experience the fullness of life. We experience each moment as a gift, as a manifestation of love and sacredness. We see that there is no separation between ourselves and others, between ourselves and the world. All is one, and in this oneness, love flows without effort, without boundary.

To live in love is to live in the present moment—fully, completely, without holding back. It is to live with an open

heart, with the awareness that everything is temporary, that all things come and go, and that in this very impermanence, there is a beauty, a truth, a sacredness.

Love, then, is not something we seek or acquire. It is something we become. When sorrow ends, when we are no longer attached to the self, to our desires, to our fears, we become love. And in that love, we experience the sacredness of life itself.

15) The Sacredness of Being in the World

“The sacred is not confined to temples or holy places; it is found in the very act of living—when we are fully present, without the interference of thought, without the burden of self. In the simplicity of being, the sacred is revealed.”

Question: We have explored the dissolution of the self, the cessation of sorrow, and the true nature of love. But what about living in the world? How do we carry this awareness into our everyday lives? How do we live in the sacred while immersed in the chaos and demands of the world?

Answer: The world is not separate from the sacred. **Life itself is sacred**, whether we are aware of it or not. The challenge is not in finding the sacred, but in seeing it in the midst of everything we do. The sacred is not confined to moments of meditation or solitude; it is revealed when we are fully present in the world, free from the interference of thought and the burden of the ego.

The first step in living the sacred is to see that there is no real separation between the sacred and the everyday. We often think of the sacred as something distant, something to be sought after, or something that exists outside of us. But the sacred is **woven into the very fabric of life**. It is present in

the simple acts of living—whether we are washing dishes, walking down the street, or sitting in traffic.

What keeps us from seeing this is the mind's tendency to divide, to compartmentalize, and to judge. The ego constantly separates life into categories: this is sacred, this is profane; this is important, this is unimportant; this is worthy, this is not. But when we see beyond the duality of these distinctions, we realize that **everything is sacred**. The world is not something to be escaped or transcended; it is to be lived with timeless awareness, with presence.

To live in the world as the sacred, we must let go of the idea of a separate self that stands apart from life. The ego constantly creates boundaries: it says, "I am this person, I am this identity, I am this experience." It defines itself in opposition to the world around it, creating separation and distance.

But when we see that the self is an illusion—a thought pattern that arises and fades—there is no longer the need to protect or defend it. **The self no longer separates us from life**. We are life itself. Where the self-dies, what remains is sacred—life without attachment, without fragmentation. We can engage with the world without the interference of the ego's demands. There is no longer the need for validation, for control, or for security. Instead, there is freedom—the freedom to engage with life in its fullness, without fear, without expectation, and without the constant craving for something more.

In this freedom, the sacred is revealed. We see life for what it truly is—imperfect, transient, and beautiful in its impermanence. And in this seeing, we find peace, for we are no longer in conflict with life. We are **one with it**, flowing with it as it unfolds in its infinite variety.

Living the sacred is not about withdrawing from the world, but about **engaging with it fully**—with love, with awareness, and with compassion. When the mind is free from the self, every action becomes sacred. The smallest gesture—a smile, a touch, a kind word—is no longer driven by the desire for personal gain, but arises out of a deep sense of interconnectedness with all beings.

In every action, we embody the truth that there is no separation, no “us” and “them.” We are not acting to assert ourselves, to prove something, or to gain recognition. We act because it is the natural flow of being. In the same way that a river flows without effort, we live and act without the constant need for control or validation.

This is not to say that we become passive or indifferent to the world. On the contrary, we are more **alive** to it than ever before. But we are no longer burdened by the ego’s desires. We no longer act out of fear, greed, or attachment. We act out of **love**—a love that is born of seeing the world as sacred, as interconnected, and as whole.

One of the greatest teachings of living in the sacred is the recognition of impermanence. Life is in constant flux, and everything is subject to change. Our thoughts, our bodies, our relationships—all things arise, exist for a time, and then fade away. But in this impermanence, there is **beauty**. There is a truth that is revealed when we accept the fleeting nature of life.

The sacred does not reside in the permanence of things—it resides in the **impermanence of all things**. To live in the sacred is to be present to the transience of life, to embrace it without resistance. When we fully understand the impermanence of life, we no longer hold on to anything. We no longer cling to people, possessions, or identities. We are

free to **experience life as it is**, without the need for attachment or fear of loss.

This understanding brings with it a profound sense of peace. When we realize that nothing lasts forever, we no longer need to make things last. We can enjoy life fully in its fleeting moments, knowing that every experience is precious precisely because it will not last.

To live as the sacred is to live without resistance, without the need for control, and without the burden of the ego. It is to live as love, as compassion, as awareness. It is to see the world as one—one life, one breath, one being, moving together in harmony.

And so, we return to the truth: the sacred is not something apart from us. It is **who we are** when we let go of the illusion of the self. It is the life force that flows through everything, through all beings, through all moments. The sacred is not something we find outside of ourselves—it is **already here**, already present, in the very act of living.

When we live in the world as the sacred, we no longer seek. We no longer search for meaning, for purpose, for fulfillment. We no longer search for God or for truth. We live the truth in every moment, in every action, in every breath.

The sacred is not a goal to be reached. It is a **realization** that arises when we stop seeking and begin seeing. When we stop striving to become someone else and begin to embrace who we already are. When we stop judging, comparing, and measuring, and begin to live with openness, with presence, and with love.

And in this living, the sacred is revealed—not in grand gestures, but in the simple, everyday moments of being. The sacred is in the way we speak, in the way we listen, in the

way we touch the world and are touched by it. It is in every moment of awareness, every act of love, every breath of life.

16) Freedom Beyond Thought

“True freedom is not the freedom to choose, but the freedom from choice. It is not the freedom to think, but the freedom from thought. In the stillness of the mind, the truth of being is revealed.”

Question: We have spoken of the nature of the self, of love, of sorrow, and the sacredness of life. But there is still one question that lingers: What is true freedom? How does one experience freedom beyond thought, beyond the tyranny of the mind? Is it possible to live free from the constant movement of thought?

Answer: True freedom is not a matter of having the ability to choose between options, or to direct the course of our thoughts. It is not a matter of controlling the mind, for in trying to control the mind, we are still operating within its framework. **True freedom is freedom from thought itself**—the cessation of the incessant chatter of the mind, the ending of the constant stream of judgments, comparisons, desires, and memories that bind us to the past and future.

When we speak of freedom beyond thought, we are not referring to an intellectual concept or a state to be achieved. **True freedom is an experience that arises when the mind is no longer entangled in its own web** of self-created narratives. It is the freedom to be fully present, fully alive, without the interference of the mind’s incessant need to define, label, or control.

Thought is not inherently bad. It is a tool, a useful instrument for navigating the world. But thought, when it becomes **constant**, when it is not observed but believed, binds us to

the past and the future. It is a movement of the mind that arises in response to the world, but it does not represent the totality of our experience. Thought is always fragmented—it cannot contain the whole of life.

The mind, when left unchecked, becomes like a machine—a relentless processor of information, a constant interpreter of reality. It holds onto its beliefs, its desires, its fears, and its assumptions. And in doing so, it **creates separation** between ourselves and the world. We are no longer directly experiencing life; instead, we are living through a filter of thought.

This is where the concept of freedom arises. **True freedom is freedom from this constant filtration of life through the lens of thought.** It is the ability to see life as it is, untainted by the narratives that the mind imposes upon it.

At the root of thought is the **self**—the ego, the identity that constantly defines itself in opposition to the world. The self is built upon thought; it is sustained by thought. Thought says, “I am this, I am that, I am separate.” And in these thoughts, the self is born and reborn, constantly reaffirming its existence.

But the self is a **mental construct**—it does not exist outside of thought. When we cease to identify with the self, we cease to identify with the constant stream of thoughts that maintain its illusion. This does not mean that thoughts disappear, but rather that **we no longer are at their mercy.** We become the observer, the witness, of thought, rather than its servant.

To be free from thought is not to resist it, but to simply **see it for what it is**—a movement of the mind, not the truth of who we are. When we resist thought, we give it power. We struggle against it, and in this struggle, we are still identified with it. But when we cease to resist, when we observe

thought without attachment or identification, we step into a new realm of freedom.

This is the freedom from **attachment** to thought, to belief, to the identity that thought creates. The mind becomes clear, unburdened by the past or the future. In this clarity, there is no longer the conflict of wanting something else, something more. There is only the **present moment**, unfiltered and whole.

The essence of true freedom is found in **presence**—the ability to be fully in the moment, without the interference of thought. In this state of presence, life is experienced directly, without the need to interpret or judge it. The mind becomes still, and in that stillness, we see things as they truly are.

In the stillness of the mind, we encounter the fullness of life. There is no longer any division between the observer and the observed. There is no longer the distance between ourselves and the world. There is no longer the need to control or manipulate, to protect or defend. We are simply **present with what is**.

This presence is the ultimate freedom, because it is not dependent on any external condition. It is not dependent on what is happening around us or what we are thinking. It is the freedom that arises when we cease to live in the past or the future, when we stop seeking meaning or fulfilment, and when we simply **be** without movement of thought.

True freedom is not a fleeting state, but a **way of being**. It is the freedom to live in the world without being bound by the mind's judgments or the self's desires. It is the freedom to live with love, compassion, and awareness, without the need for validation, success, or control.

In this freedom, there is no longer the fear of losing anything, for there is nothing to lose. We are not attached to anything—neither to people, possessions, ideas, nor identities. We are not driven by the need to acquire, to achieve, or to become. We are simply **here**, fully alive, fully present, experiencing life as it unfolds.

Freedom beyond thought is the end of seeking. We no longer seek anything outside of ourselves, because we recognize that what we seek is already here. There is no more longing, no more striving. We are no longer driven by the desire to be something other than what we already are.

This is the **ultimate peace**—the peace that comes when the mind is no longer seeking, no longer desiring, no longer searching for meaning. In this peace, there is freedom. And in this freedom, there is love, there is life, and there is the sacredness of being.

When we live in this freedom, we no longer live as separate entities. We are not isolated in our own world of thoughts and desires. We are part of the **whole**, dancing with life, flowing with its rhythms, its changes, its uncertainties. There is no more struggle, no more resistance. **We are in harmony with the universe, as it expresses itself through us.**

And so, we come full circle. The end of the self, the cessation of sorrow, the arising of love, and the freedom beyond thought are not separate experiences—they are the same truth, unfolding in different ways. They are the expression of life as it is, free from illusion, free from the self, free from the burden of thought.

The final truth is simple: **True freedom is the freedom to be.** To be without effort, without thought, without the need for anything. To be fully present in the world, alive, aware, and free.

And in this being, we are not separate from the world. We are the world. We are the love, the peace, the sacredness that flows through all things. We are the truth, revealed in every moment.

The Journey into the Heart of Being

“The truth that you seek has never been hidden. It is not somewhere far away, nor is it something to be acquired. It is the very essence of who you are, revealed when you cease to seek and simply be.”

As we reach the end of this journey, we are left with a singular, profound realization: **life is not something to be sought, but something to be lived**. The self, with all its attachments, desires, fears, and illusions, has been seen for what it is—a mental construct that separates us from the flow of life. The teachings we have explored together were not meant to be absorbed as intellectual concepts, but as invitations to **embody the truth of being**—a truth that is already present, beneath all the noise of thought.

The search for meaning, for purpose, for fulfilment—these are the products of the restless mind, the ego that constantly demands more, that believes something is missing, that believes it can be whole if it acquires the right knowledge, experiences, or achievements. Yet, as we’ve seen, **the truth cannot be acquired**. It is not a thing to be gained or achieved. It is simply the **experience of being**—unencumbered, unfiltered by thought, free from the self.

The Illusion of the Self

Throughout our exploration, we have continually returned to the question of the **self**—the “I” that seeks, the “I” that desires, the “I” that fears. The self has been the source of all

sorrow, all suffering, all conflict. It is the very heart of the illusion that separates us from the world, from others, and from the truth. And yet, the self is **not real**—it is a creation of thought, a bundle of memories, desires, and labels. It arises and fades, but it is not who we truly are.

To be free is to let go of this self, to cease to identify with the thoughts that arise in the mind. **Freedom comes when we see the self for what it is: an illusion.** When we release the need to be someone, to protect that fragile sense of identity, we discover that we are already whole, already complete. We are not the self; we are the essence that lies beyond it.

The Cessation of Sorrow

The dissolution of the self brings with it the cessation of **sorrow**. Sorrow is the result of the mind's attachment to what is impermanent—whether it is people, possessions, identities, or experiences. When we cling to these fleeting things, we set ourselves up for suffering. But when we see that nothing is permanent, when we recognize the transitory nature of all things, we can let go of our attachments. **This is the end of sorrow**—not as a denial of life's challenges, but as the recognition that we do not need to hold on to them.

In releasing the past and the future, in releasing our identification with the self, we come to **peace**—a peace that is not dependent on external conditions, but on the deep recognition of our interconnectedness with all life. This peace is the ground of our being, always present, always available.

The Arising of Love

From this peace, love naturally arises—not love as a sentimental feeling, but love as a state of being. It is the love that transcends boundaries, that sees no other, that does not

seek or demand. This love is not born of need or desire; it is **the recognition of the sacredness of all life**. It is the love that arises when we see the world as it truly is, without the filters of the self, when we see ourselves in others and others in ourselves.

True love is not limited to any one person or relationship. It is the love that flows freely, unrestricted by the ego, unrestricted by attachment. It is love that is **universal**, that flows through every action, every thought, every interaction. It is the recognition that we are all part of the same whole, and in this recognition, there is no separation, only unity, only love.

Freedom Beyond Thought

We have also seen that **true freedom** is not freedom to choose or freedom from responsibility, but freedom from the tyranny of thought. The mind, when allowed to run unchecked, creates division, limitation, and conflict. But when we let go of the constant chatter of the mind, when we release our attachment to thought, we discover a freedom that is not confined by time, by space, or by the self.

This freedom is the freedom of the present moment—**the freedom to simply be**. It is the freedom to experience life without the filter of thought, without the interference of the ego. It is the freedom to live fully, without fear, without resistance, without the need for validation. It is the freedom that arises when we let go of the past and the future, when we let go of who we think we should be, and simply experience life as it unfolds.

The Sacredness of Life

The most profound realization is that **life itself is sacred**—not in some abstract, distant way, but in the very details of

our daily existence. The sacred is not confined to temples, to rituals, or to special moments. It is found in every breath, in every step, in every action. It is revealed when we are fully present, when we are fully awake to the reality of life as it is. When we stop seeking something more, something different, we discover the beauty, the sacredness, of what is already here.

Conclusion: Living the Truth

As we conclude this journey, we are left with the understanding that **the truth is simple**—it is not hidden, nor is it complicated. The truth is the very essence of being, and it is available in every moment. We do not need to seek it, because it is already here. We only need to **let go**—let go of the self, let go of the stories we tell ourselves, let go of the need to control, and simply be.

In this simplicity, we find **freedom, peace, love**, and the **sacredness of life**. There is no more striving, no more searching. We have arrived—not at some future destination, but right here, right now. In the fullness of the present moment, we are already home.

This is the essence of the teachings: **You are the truth. You are the freedom. You are the love**. There is nothing to seek, nothing to become. You are already everything you need to be.

Thank you for walking this path, for opening your heart to these teachings. May you live the truth in every moment, and may you find peace in the simplicity of being.

Appendix

The universe: Life is more exiting and limitless when you observe amazing order and energy of atoms and that of the universe.

Visible matter of universe/ multiverse makes up less than 3% of the universe. 70% is dark energy, 27% dark matter, 3% of normal matter. Dark matter and dark energy are the words given to the mysterious, invisible side of the universe.

Most part of the universe/multiverse is still unknown and remains unknown to the thought, which is limited and which remains limited. The entire universe's size is at least 10^{23} times larger than the size of the observable universe.

In the known universe more than hundred billion of Galaxies are there and each galaxy contains 100 million stars to hundred trillion stars depending on the size of galaxy and each star orbiting its galaxy's centre of mass.

The very furthest galaxies in the universe are speeding away from us at more than 90% of the speed of light.

A new star is born in our milky way galaxy roughly every 18 days.

Even if you were able to travel close to the speed of light (186000 miles per second) it would still take 100000 light years to cross the Milky Way galaxy and to the very edge of the known universe 15 trillion light years.

The star named R136a1 is the heaviest star in the known universe. It is 7 million times more luminous than our sun.

The pistol star is the most luminous star known and it is 10 million times the brightness of the sun.

The largest ever discovery of water is a massive reservoir that is floating around a black hole 12 billion light years away. The water is 140 trillion times the mass of Earth's oceans and is older than the formation of most of the stars in the Milky Way galaxy. The vast reservoir resides near a super black hole, approximately 20 billion times more massive than our sun.

Visible matter of the universe / multiverse i.e. Stars, planets, life, etc constitutes less than 0.02% of the immensely immense energy.

Neutron stars are so dense that a tea spoon of them would weigh around a billion tones.

From the edge of solar system, our planet appears in the size of a dust particle. And that tiny particle had millions of wars on it.

99.999999999999996% of hydrogen atom is empty. The emptiness of an atom is essential for the free movement of electrons. So also, your mind should have a space for the immense to be. 99.9999999% of your body is empty. If we lost all dead space inside our atoms, the entire human race would fit into the volume of a sugar cube.

The life span of an electron – electrons probably do not decay, but if they decay, it would take at least 5^{30} times the current age of the universe.

The life span of a photon is billions and billions of years on earth but because it travels at the speed of light, the photon feels as if it is only 3 years.

Some moral quotes:

- ❖ If you are constantly aware that you are self-centred, that very awareness without forward or backward swing of thought will bring about change.
- ❖ You do not need philosophies and doctrines to be gentle and kind. Just drop the mind.
- ❖ Very little is needed to make a happy life; it is all within yourself, in your non comparison.
- ❖ Too often we under estimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, all of which have the potential to turn a life around.
- ❖ An injury on the tongue heals the quickest, says medical science; an injury caused by a tongue takes the longest time to heal, says moral science.
- ❖ Two things define you. Your non comparison when you have nothing and your attitude when you have everything.
- ❖ Never give up because great things take time. Winners are not people who never fail but people who never quit.
- ❖ You will never reach your destination if you stop and throw stones at every dog that barks.
- ❖ If you say that someone has destroyed your life, it is your own greed and thoughtlessness that have caused it.
- ❖ Life is not about waiting for the storms to pass; it is about learning to ride in the rain.

- ❖ Waste no more time arguing about what a good man should be. Be one.
- ❖ The real kindness is when you are ready to give up something that you need yourself.
- ❖ Being honest may not get you a lot of friends but it will always get you the right ones.
- ❖ When one is completely honest that very honesty is transmitted to another.
- ❖ People are to be loved. Things are created to be used. The reason why the world is in chaos is because things are being loved and people are being used.
- ❖ Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.
- ❖ What you think is not important, it is only what good you do.
- ❖ There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.
- ❖ It is better to walk alone than a crowd going in wrong direction.
- ❖ Treat people with kindness, not because they are nice, because you are.
- ❖ The price good man pay for indifference to public affairs is to be ruled by evil men.
- ❖ If you wish to produce a perfect rose, you may have to cut off the other buds which are spoiling the growth of the perfect flower.
- ❖ If both the past and the external world exist only in the mind, and if the mind itself is dissolvable – what then?
- ❖ I think therefore I am.

- ❖ Always be happy, always wear a smile, not because of life is full of reasons to smile but because your smile itself is a reason for many others to smile.
- ❖ The world will be destroyed not only by those who do evil, but also by those who watch and do nothing.
- ❖ To kill another human being is called murder, but to kill in an organized way in war is considered moral and sacred.
- ❖ A man of wisdom always looks at every problem from the other's point of view also. You cannot be wise if you have only one point of view. Sometimes try to stand in other's shoes and just look from there.
- ❖ We are always wise if we have to advise others but when we are in the same trap, with the same problem, the same crisis, we are not so wise. If somebody else comes to you with a problem, you will give him good advice and the advice may be right. But if you have the same problem, you will not be able to give yourself the same advice. Why?
Because when it is somebody else's problem, you are detached.
- ❖ The greater the outward show, the greater the inward poverty.
- ❖ Nothing in the world can bother you as much as your own mind. In fact, others seem to be bothering you but it is not others, it is your own mind.
- ❖ Nature is busy creating absolutely unique individuals, whereas culture has invented a single mould to which all must conform – which leads to involution.
- ❖ I am in competition with no one. I have no desire to play the game of being better than anyone. I am simply trying to be better than the person I was yesterday.

- ❖ The aim of argument should not be victory, but progress.
- ❖ Accept life as it comes. Tomorrow is never promised.
- ❖ World can move on without you.
- ❖ As long as you are searching for happiness, you will remain unhappy.
- ❖ If you want peace, love, Bliss, God by whatever name you call it – do not worry what happens tomorrow.
- ❖ When you do something out of your joy, you are rewarded in the action itself.
- ❖ See what gossip does. It begins with thought, and that in itself is a crime. For in everyone and in everything there is good, in everyone and in everything there is evil.
- ❖ Always be ready to say goodbye to anything. Life is transient, life is in constant flux. Life is causeless, life has no reward, no punishment, no fulfilment. The world of thought is only an illusion
- ❖ **“Only two things are infinite:** The universe and human stupidity. And I am not so sure about the former. ---- Albert Einstein.
- ❖ **Let them** judge you. **Let them** misunderstand you. **Let them** gossip about you. Their opinions are not your problem. You stay in timeless awareness with kindness, generosity, love and compassion. No matter what they do or say. Don’t you dare doubt your worth or the beauty of timeless awareness. Just keep on shining with love.
- ❖ When all is **let go off**, when all is abandoned, what you are left with is an ocean of Bliss.

- ❖ If you want to fly in the sky, you need to leave the earth. If you want to move forward, you need to **let go off** the past that drags you down.
- ❖ Silence is not a weakness. It is a sign of wisdom. Sometimes you need to learn to be quiet even when you have a lot to say. Silence is a strategy to navigate the world with intelligence. The best response is no response at all, but not at the expense of justice. Words once spoken cannot be taken back. Silence allows you to listen to yourself. Silence when used wisely is eternal. Pause before you speak or act.
- ❖ Nothing changes until you change, everything changes once you change.
- ❖ Anger diminishes your value and corrodes your morality. Do not react to your anger or to the anger of others. Remain silent in the face of anger—it is a fire that consumes both you and your adversary.
- ❖ Two kinds of people are best left unattended: those who possess wealth but lack generosity, and those who are poor yet make no effort to earn their livelihood.
- ❖ It is not only the movement of the body, but also the stillness of the mind—with selflessness, oneness, generosity, love, and compassion—that enhances health. Even a heartfelt compliment, spoken with sincerity from the depths of one's being, can alter the body's very chemistry and strengthen the immune system.

Bibliography:

(1) Jiddu Krishnamurti's Teachings

Jiddu Krishnamurti's original teachings are available online, offering a great treasure of wisdom. J. Krishnamurti is one of the greatest religious teachers to have ever lived. (1895–1986).

Religion must indeed recognize the possibility that the people rise to it, but must not lower itself to the people. JK refused to bring down “The Truth” to the level of those who wanted comfort and consolation rather than “The Truth”.

JK sowed the seed of timeless awareness, a silent flame meant to cleanse earth and sky with the light of love and the grace of compassionate intelligence.

There is no place for hierarchy or authority in my teachings; there is no successor and no representative who will carry on these..... Jiddu Krishnamurthi's last words.

(2) True Advitha philosophy (True non-dual philosophy)

About Dr. PV Rao:

Name: Dr. Potluri Venkata Rao, M.S.

Born: 1947

Qualifications:

1. M.B.B.S. (Bachelor of Medicine and Bachelor of Surgery), 1969
2. M.S. (Master of Surgery), 1973
Both degrees were obtained from Guntur Medical College, Guntur, Andhra University, A.P., India (1964-1973).

Profession:

Dr. Rao is a Consultant General and Abdominal Surgeon with extensive experience in war and trauma surgery, Hepatobiliary and gastrointestinal surgery, urology, and gynaecological surgeries.

Dr. Rao served as a Senior Consultant Surgeon at Tohid Hospital, a tertiary referral hospital in Sanandaj, the capital of Kurdistan, Iran, from 1977 to 1992, spanning 15 years during both wartime and peacetime. He then worked for five years as a Senior Consultant Surgeon at Misrata Central Hospital, a postgraduate teaching hospital in Misrata, Libya, from 1993 to 1997. In the remainder of his career, he continued his practice as a Senior Consultant Surgeon in India, primarily with St. Ann's Hospital in Visakhapatnam 11, AP.

He retired from active practice in November 2021.

Influences:

He has been deeply influenced by the teachings of Jiddu Krishnamurti and true non-dual philosophy since 1982.